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THE HARVARD ORIENTAL SERIES

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HARVARD ORIENTAL SERIES

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IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

Volume Twenty-four

CAMBRIDGE, MASSACHUSETTS

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1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 2: EXPLANATORY AND ANALYTIC. COMMENTS AND
CLASSIFICATIONS FROM METRICAL AND LEXICAL AND
GRAMMATICAL AND OTHER POINTS OF VIEW

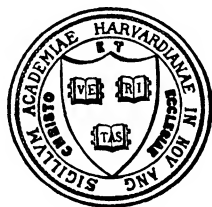
PART 3: LISTS AND INDEXES

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PART THE SECOND
EXPLANATORY AND ANALYTIC

CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Samhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether $21\frac{1}{2}$ stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhatithi Kāṇva) = 10.9.7-9 (ascribed to Triṣira Tvāṣṭra), both addressed to the waters (Āpaḥ). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viçvāmītra Gāthina) = 7.2.8-11 (ascribed to Vasiṣṭha Māitravaruṇi), both groups of *apri*-stanzas. The repetition in 7.2.8-11 is *galita*, as also in the case of the *apri*-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmītra and Vasiṣṭha¹ their partnership in so large a number of consecutive *apri*-stanzas is a curious and unexplained circumstance.

5.42.16^{cd}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^b.

6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukṛti Kākṣivata); addressed to Indra Sutrāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārta). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (*somāḥ*), so that the second pair makes the impression of an *ūha* of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgīrasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

¹ RV. 3.53.21-24 are designated traditionally as *vasiṣṭhadveṣinyāḥ* (sc. *raḥ*), that is to say, stanzas to whose recital the Vasiṣṭhas will not listen. See the *Anukramaṇi*; *Rig-Vidhāna* 2.4.2; *Bṛhaddevatā* 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vastūyava Ātreyaḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Āilūṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpṛi-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- 1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)
 1.100.19 (Rjṛāṇva) = 1.102.11 (Kutsa). To Indra
 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)
 1.175.6 = 1.176.6 (Agastya; to Indra)
 1.183.6 = 1.184.6 (Agastya; to Aṇvins). Note also 1.183.3^d = 1.184.5^c.
 2.1.16 = 2.2.13 (Gṛtsamada; to Agni)
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gṛtsamada; to Indra)
 2.13.13 = 2.14.12 (Gṛtsamada; to Indra)
 2.23.19 = 2.24.16 (Gṛtsamada; to Brahmanaspati). Second distich also at 2.35.15^{cd}
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmītra; to Indra)
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra, or his descendants; to Indra)

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- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumīlha Sāuhotra, and Ajamīlha Sāuhotra; to Aṣvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ḍyāvāṇva Ātreya; to Maruts)
- 6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
- 7.1.20 = 7.1.25 (Vasiṣṭha Maitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, Prol. pp. 122, note 2, 142.
- 7.3.10 = 7.4.10 (Vasiṣṭha Maitrāvaruṇi; to Agni)
- 7.7.7 = 7.8.7 (Vasiṣṭha Maitrāvaruṇi; to Agni)
- 7.20.10 = 7.21.10 (Vasiṣṭha Maitrāvaruṇi; to Indra)
- 7.24.6 = 7.25.6 (Vasiṣṭha Maitrāvaruṇi; to Indra)
- 7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitrāvaruṇi; to Indra)
- 7.34.25 (Vasiṣṭha; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
- 7.39.7 = 7.40.7 (Vasiṣṭha; to Viṣve Devāḥ). Pādas b and c also in 7.62.3^c and 7.1.20^c
- 7.41.7 = 7.80.3 (Vasiṣṭha; to Uṣas)
- 7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṣvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṣvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Br̥haspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramanī is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences :

- 1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasucṛuta Ātreya). Apri-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant) = 2.41.15 (Grtsamada ; to Viṣve Devāḥ). Rṭuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa ; to Soma) = 9.88.8 (Uṇas Kāvya ; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa ; to Soma) = 9.31.4 (Gotama Rāhūgaṇa ; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣivat Dairghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dirghatamas Āucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dirghatamas Āucathya ; to Viṣve Devāḥ) = 10.177.3 (Pataṃga Prājāpatya ; Māyā-bhedah). Brahmodya, repeated in full.
- 1.164.50 (Dirghatamas Āucathya ; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa ; to Puruṣa). Brahmodya, repeated in full.
- 1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^b with 6.20.10^a
- 2.1.2 (Grtsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Grtsamada) = 6.52.7 (Rjicvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmītra Gāthina ; to Agni) = 10.52.6 (Agni Sāucika ; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmītra) = 6.45.27 (Çamyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmītra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmītra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama ; to Agni) = 10.126.8 (Kulmalabarhiṣa Çāilūsi, &c. ; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.
- 6.15.12 (Vitahavya Āngirasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitrāvaruṇi). To Agni, repeated as galita in 7.4.9.
- 8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.
- 8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āngirasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āngirasa, &c.). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^c.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āngirasa). To Indra, repeated in full
- 9.25.6 (Dṛiḥacyuta Āgastya) = 9.50.7 (Ucathya Āngirasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas :

- 1.23.20 (Medhātithi Kāṇva ; to Waters)
apsu me somo abravīd antar viṣvāni bheṣajā,
agnim ca viṣvaçambhuvam āpaç ca viṣvabheṣajih.

10.9.6 (Triṅiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)
 apsu me somo abravīd antaṣ viçvāni bheṣajā,
 agniḥ ca viçvaçambhuvam.

This stanza is followed in the two books by three more identical stanzas; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgīrasa; to Indra)
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
 ugraṁ pūrviṣu pūrvyam havante vṛjastāye.

8.6.37 (Vatṣa Kāṇva; to Indra)
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
 havante vṛjastāye.

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the āpri, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary *ūha*. Or different connexions require slight grammatical or lexical changes—true *ūha* in the sense of the ritualistic texts. Or the changes reach still farther: an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vāiçvāmītra; to Indra)
 yo rāyo 'vanir mahān supārāḥ sunvataḥ sakhā,
 tasmā indrāya gāyata.

8.32.13 (Medhātithi Kāṇva; to Indra)
 yo rāyo 'vanir mahān supārāḥ sunvataḥ sakhā,
 tam indram abhi gāyata.

The pāda tasmā indrāya gāyata, also at 1.5.4°.

1.13.8 (Medhātithi Kāṇva; to Dāivyāu Hotārāu)
 tā sujīhvā upa hvaya hotārā dāivyā kavī,
 yajñam no yakṣatam imam.

1.142.8 (Dīrghatamas Aucathya; to Dāivyāu Hotārāu)
 mandrajīhvā jugurvaṇī hotārā dāivyā kavī,
 yajñam no yakṣatam imam sidhram adya divispṛçam.

1.188.7 (Agastya; to Dāivyāu Hotārāu)
 prathamā hi suvācasā hotārā dāivyā kavī,
 yajñam no yakṣatam imam.

The pāda 1.142.8^d, also at 2.41.20^b; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

497] *Substantially identical Stanzas Repeated with Changes*

1.73.3 (Parāçara Çaktya ; to Agni)

devo na yaḥ pṛthivīm viçvadhīkṛt upakṣeti hitamitro na rājā,
puruṣadaḥ çarmaśado na vīrā anavadyā patijugṣṭeva nārī.

3.55.21 (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ, here Indra)
imām ca naḥ pṛthivīm viçvadhīkṛt upa kṣeti hitamitro na rājā,
puruṣadaḥ çarmaśado na vīrā mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣīvat Dāirghatamaśa ; to Açvins), almost =

3.58.3 (Viçvāmitra ; to Açvins)

pravadyāmanā (3.58.3, suyugbhir açvāih) suvṛtā rathena daśrāv imāñ çñutam çlokam adreḥ,
kim aūga vām praty avartīm gamiṣṭhāhur viprāso açvinā purājāḥ.

4.38.10 (Vāmadeva ; to Dadhikrā)

ā dadhikrāḥ çavaśā pañca kṛtīḥ sūrya iva jyotiṣkṣas tatāna,
sahasraśāḥ çataśā vājy arvā pṛnaktu madhvā sam imā vacāñsi.

10.178.3 (Ariṣṭanemī Tārksya ; to Tārksya)

sadyaḥ cid yaḥ çavaśā pañca kṛtīḥ sūrya iva jyotiṣkṣas tatāna,
sahasraśāḥ çataśā aśya rāñhir na smā varante yuvatīm na çaryām.

5.2.8 (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrīṇyāmāno apa mad hy āireḥ pra me devīnām vṛtapāḥ uvāca,
indro vidvāñ anu hi tvā cacakṣa tenāham agne anuçiṣṭa āgām.

10.32.6 (Kavaṣa Āilūṣa ; to Indra)

nidhiyāmānam apagūḥam apsu pra me devīnām vṛtapāḥ uvāca,
indro vidvāñ anu hi tvā cacakṣa tenāham agne anuçiṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya ; to Indra)

çyāvāçvasya sunvatas (8.37.7, rebhataś) tathā çṣu yathāççñor atreḥ karmāñi kṛṇvataḥ,
pra trasadasyum ūiṭha tvam eka in nṛçkhyā indra brahmāñi (8.37.7, kṣatrāñi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya ; to Indra and Agni)

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāñi somapītaye.

8.42.6 (Arcanānaś, or Nābhāka Kāñva ; to Açvins)

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
nāsatyā somapītaye nabhantām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f-40.11^f ; 42.4^d-6^d.

9.13.5 (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

te naḥ sahasriṇām rayīm pavantām ā suvīryam,
suvāñā devāśa indavaḥ.

9.65.24 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to the same)

te no vṛṣṭīm divas pari pavantām ā suvīryam,
suvāñā devāśa indavaḥ.

9.32.2 (Çyāvāçva Ātreya ; to Soma Pavamāna), almost =

9.38.2 (Rāhūgaṇa Āñgirasa ; to the same)

ād im (9.38.2, etañ) tritasya yoçapo harim hinvanty adribhiḥ,
indum indrāya pītaye.

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya ; to Soma Pavamāna)

sutā indrāya vāyave varuṇāya marudbhyaḥ,
somā arçanti viṣṇave.

9.34.2 (The same)

suta indrāya vāyave varuṇāya marudbhyaḥ,
somo arçati viṣṇave.

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)
 apasā indrīya vāyave varuṇīya marudbhyaḥ,
 somo arṣati viṣṇave.

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Ṣaśi Pāulomi), almost =
 10.174.4 (Abhivarta Āngirasa; Rājñāḥ stutiḥ)
 yenendro haviṣā kṛtv abhavad dyumny uttamaḥ,
 idam tad akri devā asapatnāḥ (10.174.4, asapatnāḥ) kilēbhuvam.

5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rīg-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10 : 6.61.4	1.121.5 : 10.61.11
1.23.1 : 8.82.2	1.174.2 : 6.20.10
1.23.7 : 8.76.6	1.183.3 : 6.49.5
1.25.10 : 8.25.8	1.185.8 : 5.85.7
1.36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
1.37.4 : 8.32.27	4.24.3 : 7.82.9
1.47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 ¹
1.117.25 : 2.39.8	5.26.4 : 5.51.1
1.118.4 : 6.63.7	5.51.3 : 8.38.7
1.118.9 : 10.39.10	5.54.11 : 8.7.25

¹ Cf. also the correspondence of 4.46.5^a with 8.5.2^a

5.75.3 : 8.8.1
 8.5.18 : 8.26.16
 8.6.6 : 8.76.2
 8.7.20 : 8.64.7
 8.13.31 : 8.33.11
 8.14.6 : 9.65.9
 8.18.3 : 10.126.7
 8.100.2 : 10.83.7

9.3.9 : 9.42.2
 9.25.3 : 9.28.3
 9.45.1 : 9.50.5
 9.64.17 : 9.66.12
 9.83.5 : 9.86.40
 9.90.5 : 9.97.42
 9.104.2 : 9.105.2¹

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

- 1.3.10 (Madhuchandas Viçvāmītra ; to Sarasvatī)
 pāvakā **naḥ sarasvatī vājebhir vājīnīvatī,**
 yajñam vaṣṭu **dhiyāvasuḥ.**
 6.61.4 (Bharadvāja ; to Sarasvatī)
 pra ṇo devī **sarasvatī vājebhir vājīnīvatī,**
dhīm̐ avitry avatu.
 1.25.10 (Çunahçepa Ājigarti, alias Devarāta ; to Varuṇa)
 ni **śasāda dhṛtavrato** varuṇaḥ pastyāsv ā,
sāmṛājyāya sukratuḥ.
 8.25.8 (Viçvamanas Vāiṣṭvā ; to Mitra and Varuṇa)
 ṛtāvānā ni **śedatuḥ sāmṛājyāya sukratū,**
dhṛtavrataḥ kṣatriyā kṣatram āçatuḥ.
 1.37.4 (Kaṇva Ghāura ; to Maruts)
 pra **vaḥ çardhāya ghr̥ṣvaye tvesadyumnāya çuṣmīṇe,**
devattaṁ brahma gāyata.
 8.32.27 (Medhātithi Kāṇva ; to Indra)
 pra **va ugrāya niṣṭure 'śālīhāya prasakṣiṇe,**
devattaṁ brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

- 1.47.7 (Praskaṇva Kāṇva ; to Açvins)
 yan **nāsatyā parāvatī yad vā stho adhi turvaçe,**
ato rathena suvṛtā na ā gataṁ sākām sūryasya raçmibhiḥ.
 8.8.14 (Sadhvaṇsa Kāṇva ; to Açvins)
 yan **nāsatyā parāvatī yad vā stho adhy ambare,**
ataḥ sahasranirṇijā rathenā yātam açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

- 1.117.25 (Kakṣivāt Dāirghatamasa ; to Açvins)
 etāni **vām açvinā vīryāni pra pūrvyāny āyavo 'vocaṇ,**
brahma kṛpavanto vṛṣaṇā yuvabhyāṁ suvīrāso vidatham ā vadema.
 2.39.8 (Gr̥tsamada ; to Açvins)
 etāni **vām açvinā vardhanāni brahma stomāṁ gr̥tsamadāso akraṇ,**
tāni narā juṣaṇopa yātām brhad vadema vidathe suvīrāḥ.
 1.121.5 (Kakṣivāt Dāirghatamasa ; to Indra, or Viçve Devāḥ)
 tubhyaṁ payo yat pitarāv anītām **rādhāḥ suretas turāṇe bhurapyū,**
quci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.
 10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)
 makṣū kanāyāḥ sakhyaṁ navīyo **rādhō na reta ṛtam it turāṇyan,**
quci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)

**Ā vām sahasraṁ haraya indravāyū abhi prayah,
vahantu somapīṭaye.**

8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

**Ā tvā sahasraṁ ā cataṁ yuktā rathe hiraṇyaye,
brahmayujo haraya indra keṇino vahantu somapīṭaye.**

4.46.4 (Vāmadeva; to Indra and Vāyu)

**rathaṁ hiraṇyavandhuraṁ indravāyū svadhvaram,
Ā hi sthētho divispr̥ṣam.**

8.5.28 (Brahmātithi Kāṇva; to Aṇvins)

**rathaṁ hiraṇyavandhuraṁ hiraṇyābhiṣum aṇvinā,
Ā hi sthētho divispr̥ṣam.**

Cf. also the correspondence of 4.46.5^a with 8.5.2^a.

5.51.3 (Svastyātreyā Ātreya; to Viṣve Devāḥ)

**viprebhir vipra santya pr̥taryāḥvabhir Ā gahi,
devebhiḥ somapīṭaye.**

8.38.7 (Manu Vāivasvata; to Viṣve Devāḥ)

**pr̥taryāḥvabhir Ā gataṁ devebhir jenyavasū,
indrāgni somapīṭaye.**

5.75.3 (Avasyu Ātreya; to Aṇvins)

**Ā no ratnāni bibhratāv aṇvinā gachataṁ yuvam,
rudrā hiraṇyavartani juṣāṇā vājinivasū mādhvī mama ṇrutāni havam.**

8.8.1 (Sadhvaṁsa Kāṇva; to Aṇvins)

**Ā no viṣvābhir ūtibhir aṇvinā gachataṁ yuvam,
dasrā hiraṇyavartani pībataṁ soṁyaṁ madhu.**

Pāda 5.73.3^a is refrain in 5.75.1^a-9^a, and pāda 8.8.1^a is a common formula, 6.60.15^d (q. v.)

8.5.18 (Brahmātithi Kāṇva; to Aṇvins)

**asmākam adya vām ayaṁ stomo vāhiṣṭho antamaḥ,
yuvābhyāṁ bhūtv aṇvinā.**

8.26.16 (Viṣvamanas Vāiṇya, or Vyaṇva Āṅgīrasa; to Aṇvins)

**vāhiṣṭho vām havānām stomo dūto huvan narā,
yuvābhyāṁ bhūtv aṇvinā.**

8.14.6 (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana; to Indra)

**vāvr̥dhānasya te vayanā viṣvā dhanāni jigyusaḥ,
Ātm indrā vṛṣīmahe.**

9.65.9 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

**tasya te vājino vayanā viṣvā dhanāni jigyusaḥ,
sakhītvam Ā vṛṣīmahe.**

8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)

**tat su naḥ savitā bhago varuṇo mitro aryamā,
ṇarma yachantu sapratho yad imahe.**

10.126.7 (Kulmalabarhiṣa Čailūṣi, or Ānhomue Vāmadevya; to Viṣve Devāḥ)

**ṇnam asmabhyam ūtaye varuṇo mitro aryamā,
ṇarma yachantu sapratho ādityāso yad imahe ati diviṣaḥ.**

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case : it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza ; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g. :

5.26.1 (Vasūyava Ātreyaḥ ; to Agni)

agne pāvaka rociṣā mandrayā deva jīhvayā,

ā devān vakṣi yakṣi ca.

6.16.2 (Bharadvāja ; to Agni)

sa no mandrābhīr adhvaṛe jīhvābhīr yajā mahāḥ,

ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed :

7.77.4 (Vasiṣṭha ; to Uṣas)

antivāmā dūre amitram uchorvīm gavyūttim abhayaṁ kṛdhi naḥ,

yāvaya dveṣa ā bharaṁ vasūni codaya rādho grāte maghoni.

9.78.5 (Kavi Bhārgava ; to Soma Pavamāna)

etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇāṇy arṣasi,

jahi çatrum antike dūrake ca ya urvīm gavyūttim abhayaṁ ca naḥ kṛdhi¹

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group :

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 : 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.77.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8.1.3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	9.1.4 : 9.6.3 : 9.51.5 : 9.63.12
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely :

¹ Even the words yāvaya dveṣaḥ, in 7.77.4, and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar *Uṣas-stanza* 1.124.2 :

aminatī dāivyāni vṛtatāni praminatī manuṣyā yugāni,
iyuṣiṇām upamā ṣaṣvatīnām āyatīnām prathamosa vy adyāt.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, Iyuṣiṇām upamā ṣaṣvatīnām vibhātīnām prathamosa vy aṣvāt, where the obviously intentional antithesis of Iyuṣiṇām and āyatīnām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9^{ab}, tvām dyām ca mahivṛata prthivīm cāti jabhriṣe : 9.86.29^c, tvām dyām ca prthivīm cāti jabhriṣe; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31^{ab}, 32^{ab}, and 10.162.10^d, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dīrghatamas Āucathya). Āpri, to Devīr Dvāraḥ : vi ṣṛayantām ṛtāvṛdhah, dvāro devīr asaṣcatah.
- 1.34.11^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.157.4^{cd} (Dīrghatamas Āucathya). To Aṣvins : prāyus tṛiṣṭām nī rapāṇsi mṛkṣatām sedhātām dveṣo bhavatām sacābhuvā.
- 1.36.7^{ab} (Kāṇva Ghāura; to Agni) = 8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra): tam ghem itthā namasvina upa svarājam āsate.
- 1.53.11^{cd} (Savya Āṅgīrasa; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya; to Agni): tvām stoṣāma tvayā suvirā drāghīya ayuḥ pratarām dadhānāḥ.
- 1.91.10^{ab} (Gotama Rāhūgaṇa; to Soma) = 10.150.2^{ab} (Mṛṣika Vāsīṣṭha; to Agni): imām yajñam idām vaco jujuṣāna upāgahi.
- 1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣivāt Dīrghatamas). To Uṣas; praminatī manuṣyā yugāni, aminatī dāivyāni vṛtatāni.
- 1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dīrghatamas Āucathya). To Agni; agnir havyā suśūdati devo deveṣu medhiraḥ.
- 1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viṣve Devāḥ : devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.
- 1.121.5^{cd} (Kakṣivāt Dīrghatamas; to Indra, or Viṣve Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viṣve Devāḥ): ūci yāt te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ. Cf. also pāda b of each stanza.
- 1.124.3^{cd} (Kakṣivāt Dīrghatamas) = 5.80.4^{cd} (Satyaṣṛavas Ātreya). To Uṣas : ṛtasya panthām anv eti sādhu prajānatīva na diṣo mināti.
- 1.127.9^{cd} (Paruccheḥpa Dāivodāsi; to Agni) = 1.175.5^{ab} (Agastya; to Indra): ṣuṣmintamo hi te mado dyumnintama uta kratuḥ.
- 1.142.4^{ab} (Dīrghatamas Āucathya) = 5.5.3^{ab} (Vasuṣṛuta Ātreya). Āpri, to Agni : iḷito agna ā vahendram citram iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pṛthu Vāinya). To Indra: dāsir viçāḥ sūryeṇa sahyāḥ, guhā hitaṁ guhyam̐ gūlham̐ apsu.
- 3.1.19^{ab} (Viçvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āisīrathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahibhir ūtibhiḥ saranyan.
- 3.31.21^{cd} (Viçvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukirti Kākṣivata; to Indra): tasya vayan̐ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṁ vayan̐ sumatāu yajñiyan̐ api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmitra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaṁ karambhiṇam apūpavantaṁ ukthinam.
- 3.55.13^{ab} (Prajāpati Vāiçvāmitra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra): a anyasyā vatsaṁ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā sam̐ ca payati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukirti Kākṣivata). To Indra: gavyanta indraṁ sakhyāya viprā açvāyanto vṛṣaṇaṁ vājāyantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutiḥ): sā no duhiyad yavaseva gatvi sahasradhārā payasā mahi gauḥ.
- 4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Açvins): rathaṁ hiraṇyavandhuram, ā hi sthātho divispr̥cam. Note that 4.46.5^a = 8.5.2^b.
- 4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vāṁ santi puruspr̥ho niyuto dāçuṣe narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Br̥haspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmanaspati): aviṣṭaṁ dhiyo jigṛtaṁ puram̐dhir jajastam̐ aryo vanuṣāṁ arātīḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya) = 6.48.7^{de} (Çaiṇyu Bārhaspatya). To Agni: revan naḥ çukra didihi dyumat̐ pāvaka didihi.
- 5.42.16^{cd} = 5.43.15^{cd} (Ātri Bhūma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyam̐ mā no mātā prthivi durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çaiṇyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahir asya pranī-tayaḥ pūrvir uta praçastayaḥ.
- 5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Açvins: açvināv eha gachataṁ nāsatyā mā vi venatam̐.
- 6.45.33^{ab} (Çaiṇyu Bārhaspatya; to Br̥hu Takṣan) = 8.94.3^{ab} (Bindu Aṅgīrasa, &c.; to Maruts): tat su no viçve arya ā sadā gr̥ṇanti kāravaḥ.
- 6.51.15^{ab} (R̥jivān Bhāradvāja) = 8.83.9^{ab} (Kusidin Kāṇva). To Maruts: yūyam̐ hi ṣṭhā sudā-nava indrajyeṣṭhā abhidyavaḥ.
- 7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viçve Devāḥ: te no rāsantāṁ urugāyam̐ adya yūyam̐ pāta svastibhiḥ sadā naḥ. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.
- 7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): r̥tāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam̐.
- 7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayam̐ tirate vi mahir iṣo yo vo varāya dāçati.
- 7.104.23^{cd} (Vasiṣṭha; to Prthivi and Antarikṣa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): prthivi naḥ pārthivāt pātṁ anhaso 'ntarikṣaṁ divyāt pātṁ asmān.
- 8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahibhiḥ çacibhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāg apāg udañ nyag vā hūyase nr̥bhiḥ. Note the correspondence of 8.4.12^d with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18^{ab} (Sadhvansa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Açvins: ā vāṁ viçvā-

bhir ūtibhiḥ priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

- 8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kāçyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Āṅgīrasa; Duṣṣapna-ghnam): ajaiṣmādyāsanāma cābhūmānāgasō vayam.
- 8.51 (Vāl. 3).6^{cd} (Çruṣṭigir Kāṇva) = 8.61.14^{cd} (Bhargha Prāgātha). To Indra: tam tvā vayam maghavanm indra girvanāḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bhargha Prāgātha). To Indra: vasūyavo vasupatim çatakratuṁ stomāir indram havāmahe.
- 8.93.6^{ab} (Sukakṣa Āṅgīrasa; to Indra) = 9.65.22^{ab} (Bhṛgu Vāruṇi, &c.; to Soma Pavamāna): ye somāsah parāvati ye arvāvati sunvire.
- 8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra) = 10.170.4^{ab} (Vibhrāj Sūrya; to Sūrya): vibhrājañ jyotiṣā svar açacho rocanam divah.
- 9.1.1^{bc} (Madhuchandas Vāçvāmitra) = 9.100.5^{bc} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: pavasva soma dhārayā, indrāya pātave sutaḥ.
- 9.2.4^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Çatām Vāikhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3^{ab} (Asita Kāçyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasah. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.6^c.
- 9.16.3^{bc} (Asita Kāçyapa, &c.) = 9.51.1^{bc} (Ucathya Āṅgīrasa). To Soma Pavamāna: somam pavitra ā sṛja, punihindrāya pātave.
- 9.16.6^{bc} (Asita Kāçyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arsanm abhiçriyaḥ, çūro na goṣu tiṣṭhati.
- 9.17.3^{bc} (Asita Kāçyapa, &c.) = 9.37.1^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: somah pavitre arṣati, vighnann rakṣāṁsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna): āguḥ pavitre arṣati, vighnann rakṣāṁsi devayuh.
- 9.20.7^{bc} (Asita Kāçyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitram soma gachasi, dadhat stote suviryam.
- 9.22.3^{ab} (Asita Kāçyapa, &c.) = 9.101.12^{ab} (Manu Sāmvarana). To Soma Pavamāna: ete pūtā vipaçcitah somāso dadhyāçirah.
- 9.23.4^{ab} (Asita Kāçyapa, &c.) = 9.107.14^{ab} (Sapta Rṣayah). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyam madam.
- 9.30.6^{ab} (Bindu Āṅgīrasa) = 9.51.2^{bc} (Ucathya Āṅgīrasa). To Soma Pavamāna: sunotā madhumattamam, somam indrāya vajrine. Note the reversed order; and cf. also 7.32.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: çukrā ṛtasya dhārayā, vājam gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.2^{bc} (Bhānmati Āṅgīrasa) = 9.65.21^{bc} (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: asma-bhyam soma viçvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): ... sahasriṇah. Cf. 9.62.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasam rayim.
- 9.53.4^{bc} (Avatsāra Kāçyapa) = 9.63.17^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: hariṁ nadiṣu vājinam, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kāçyapa) = 9.99.3^{cd} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: indrāya matsarintamah, camūṣv ā nī śidasi.
- 9.63.8^{bc} (Nidhruvi Kāçyapa) = 9.65.16^{bc} (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1^a = 9.65.21^c.
- 9.63.29^{bc} (Nidhruvi Kāçyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantam çuṣmam uttamam. Note that 9.63.19^c = 9.67.16^b.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvāpṛthivi huvema devā dhata rayim asme suviram.
- 10.31.7^{ab} (Kavaṣa Ālūṣa; to Viçve Devāḥ) = 10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman): kiṁ viṣv vanaṁ ka u vṛkṣa āsa yato dyāvāpṛthivi niṣṭatakuḥ.

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

- 1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agnīm dūtām (1.36.3^a, pra tvā dūtām) vṛṇīmahe hotāraim caṣṣaṇīmām. Cf. 8.19.3.
- 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahiyu Āṅgīrasa; to Soma Pavamāna): sa naḥ stavāna (9.61.6^a, punāna) ā bhara, rayīm vīravatīm iṣam. Cf. 8.24.3; 9.40.5.
- 1.18.2^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāṇ yo amivāhā (1.91.12^a, gayasphāno amivāhā) vasuvit puṣṭivardhanaḥ.
- 1.18.3^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ caṇso (7.94.8^a, mā kasya no) araruṣo dhūrthi prapaṇa martyasya.
- 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viçvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, tam tvā viprā) vipanyavo jāgrvāṇsaḥ samindhate.
- 1.25.15^{ab} (Çunaḥçepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^c, mitro na yo jāneṣv ā) yaçaç cakre asāmy ā.
- 1.34.12^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Aṇvins: çṛṇvantā vām avase johavimi (1.112.24^c, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavataim vājasātāu.
- 1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13^{ab} (Vasiṣṭha Maitrāvaruṇi; to Agni); pāhi no agne rakṣaso ajuṣṭat pāhi dhūrter ararusso aghāyoh.
- 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛsatir ayugdhvam (8.7.28^a, yad eṣāṇ pṛsatī rathe) pṛsatir vahatī rohitāḥ.
- 1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṇsa Kāṇva; to Aṇvins): priyamedhā alūṣata, rājantam (8.8.18^b, rājantāv) adhvarāṇām. The first two pādas of 8.8.18 are repeated at 8.87.3.
- 1.47.1^{ab} (Praskaṇva Kāṇva; to Aṇvins) = 2.41.4^{ab} (Grtsamada; to Mitra and Varuṇa): ayam vām madhumattamaḥ (2.41.4^a, mitrāvaruṇā) sutaḥ soma ṛtāvṛdhā.
- 1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṇsa Kāṇva). To Aṇvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14^a, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
- 1.47.8^{ab} (Praskaṇva Kāṇva; to Aṇvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāncā vām (8.4.14^c, arvāncām tvā) saptayo 'dhvaraçriyo vahantu savanēd upa.

- 1.48.14^{ab} (Praskañva Kāṇva; to Uṣas): ye cid dhi tvām ṛṣayah pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhañsa Kāṇva; to Aṇvins): yac cid dhi vām pura ṛṣayo juhūre 'vase narā.
 1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvaṇ indra kaṣ cana (7.32.23^a, na tvāvaṇ anyo divyo na pārthivo) na jāto na janīsyate.
 1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āngirasa). To Indra: tā asya pṛcānāyuvah (8.69.3^b, sūdādohasah) somān cīṇanti pṛcānayah.
 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivat Dāirghatamasa). To Usas: iyuṣiṇām upamā caṇvatinām vibhātīnām prathamosa vy aṇvāt (1.124.2^d, āyatīnām prathamosa vy adyāt). Note the correspondence of 1.113.7^a with 1.124.3^a, and 1.113.7^d with 1.123.13^e.
 1.117.20^{cd} (Kakṣivat Dāirghatamasa) = 10.39.7^{ab} (Ghoṣa Kakṣivati). To Aṇvins: yuvām caṇibhir vimadāya jāyam (10.39.7^a, yuvām rathena vimadāya cundhyuvām) ny ūhathuḥ purumitrasya yosaṇ (10.39.7^a, yosaṇām).
 1.118.11^{cd} (Kakṣivat Dāirghatamasa) = 1.183.1^{ab} (Agastya). To Aṇvins: yo martyasya manaso javiān (1.183.1^a, tam yuñjāthām manaso yo javiān) trivandhuro vṛṣaṇā vātaraṇhāḥ (1.183.1^b, yas tricakraḥ).
 1.129.3^{fe} (Parucecha Dāivodāsi; to Indra): mitrāya vocām varuṇāya saprathah sumṛlikāya saprathah = 1.136.6^{bc} (Parucecha Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocām varuṇāya mīlhuṣe sumṛlikāya mīlhuṣe.
 1.132.7^{bc} (Parucecha Dāivodāsi; to Indra): indratvotāḥ sāsaḥyāma pṛtanyato vanuyāma vanusyataḥ = 8.40.7^{de} (Nābhaka Kāṇva; to Indra and Agni): sāsaḥyāma pṛtanyato, &c.
 1.134.3^{bc} (Parucecha Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahieṭhā dhui volhave = 5.56.6^{cd} (Ṣyāvācva Ātreya; to Maruts): yuñgdhvām hari ajirā, &c.
 1.135.3^{ab} (Parucecha Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ caṇtibhir adhvaram sahasaṇtibhir upa yāhi vitaye (7.92.5^b, yajñam).
 1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varām param pitur (9.75.2^c, dadhāti putrah pitur apicyam) nāma tṛtīyam adhi rocane divah.
 1.162.1^{ab} (Dirghatamas Āucathya; Aṇvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṇve Devāḥ): mā (5.41.2^a, te) no mitro varuṇo aryamāyur indra ṛbhukṣā marutaḥ pari khyan (5.41.2^b, maruto juṣanta)
 1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Aṇvins: atāriṣma tamasaḥ pāram asya prati vām stomo aṇvīnāv adhāyī (7.73.1^b, prati stomam devayanto dadhānāḥ).
 2.12.15^{cd} (Grtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): yayaiṇ tā indra (8.48.14^c, yayaiṇ somasya) viṇvaha priyāsah suvirāso vidatham ā vadema.
 3.19.2^{cd} (Gāthīn Kāucika; to Agni): sudyumnām rātinīm ghṛtācīm, pradakṣiṇid devatātim urāṇah: 4.63^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrī rātinī ghṛtācī pradakṣiṇid, &c.
 3.37.11^{ab} = 3.40.8^{ab} (Viṇvāmītra; to Indra): arvāvato na ā gahy atho cakra parāvataḥ (3.40.8, gahī parāvataḥ ca vṛtīhan). Cf. 3.40.9.
 3.47.2^{ab} = 3.52.7^{cd} (Viṇvāmītra; to Indra): sajoṣā indra saṇaṇo (3.52.7^a, apūpam addhi saṇaṇo) marudbhīḥ somān piba vṛtrahā cūra vidvān.
 3.53.7^{cd} (Viṇvāmītra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyaṣuti): viṇvāmītrāya (7.103.10^c, gavān maṇḍūkā) dadato maghāni (7.103.10^c, dadataḥ caṇāni) sahasra-sāve pra tiranta ayyuḥ.
 3.54.22^{ab} (Prajāpati Vāicvāmītra, &c.) = 5.4.2^{cd} (Vasuṇruta Ātreya). To Agni: svadasva havyā sam (5.4.2^c, sugārhapatyāḥ sam) iṣo didīhy asmadryak sam mīmīhi cīravāṇsi.
 3.62.16^{ab} (Viṇvāmītra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^a adds havyajusṭīm) ghṛtāir gavyūtim ukṣatam (7.65.4^b adds ilābhīḥ).
 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṇruta Ātreya). To Agni: hotāram agnīm manuṣo ni sedur namasyanta (5.3.4^a, daṇasyanta) uṇijah caṇsam ayyoḥ.
 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvaiṇ prati pravata āṇayānam ahīm vajreṇa maghavan vi vṛcaḥ (4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṇayānam ahīm vajreṇa vi rīṇā aparvan.
 4.37.7^{cd} (Vāmadeva; to Ṛbhus) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyaiṇ sūraya stutā (5.10.6^c, asmākāṣaḥ ca sūrayo) viṇvā āṇas tarīṣani.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreyā Ātreya). To Indra and Vāyu : indraç ca vāyav eṣāṁ somānāṁ (5.51.6^b, sūtānāṁ) pītim arhataḥ.
- 5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vasiṣṭha). To Agni : tvām asyā vyuṣi deva pūrve (10.122.7^a, tvām id asyā uṣaso vyuṣiṣu) dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7^b, mānuṣāḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya ; to Agni) : vayanṁ te agna ukthāir vidhema vayanṁ havyāiḥ pāvaka bhadrāçoce = 7.14.2^{ad} (Vasiṣṭha Māitravaruṇi ; to Agni) : vayanṁ te agne samidhā vidhema, vayanṁ deva haviṣā bhadrāçoce.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiçaṣva). To Agni : tvām viçve (8.23.18^a, viçve hi tvā) sajoṣaso devāso dūtam akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra : pra te pūrvāṇi karaṇāni vocaṁ (7.98.5^a, pūrvāṇi vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakārtha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreyā Ātreya ; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa : to Soma Pavamāna) : sūtā indrāya vāyave (9.63.15^a, vajrine) somāso dadhyāçiraḥ.
- 5.65.2^{cd} (Rātahavya Ātreya ; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya ; to Mitra, Varuṇa, [and Aryamaṇ]) : tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins : açvinā yad dha karhi cie (8.73.5^a, yad adya karhi karhi cie) chuçrūyātām imaṁ havam.
- 6.16.5^{bc} (Bharadvāja ; to Agni) : divodāsāya sunvate, bharadvājāya dāçuṣe = 6.31.4^{de} (Suhotra Bhāradvāja ; to Indra) : divodāsāya sunvato sutakre, bharadvājāya grṇate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitravaruṇi). To Agni : tvām naḥ pāhy aṇhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.
- 6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra : vidyāma vaster avasā grṇanto bharadvājā (10.89.17^d, viçvāmitrā) uta tā indra nūnam.
- 6.29.3^{cd} (Bharadvāja ; to Indra) = 10.123.7^{cd} (Vena Bhārgava ; to Vena) : vasāno atkaṁ sura-bhiṁ ṛçe kaṁ svar ṇa nṛtav iṣiro babhūtha (10.123.7^d, svar ṇa nāma janata priyāṇi).
- 6.45.3^{ab} (Çaṁyu Bārhaspatya ; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva ; to Açvins) : asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayauḥ) stomo vāhiṣṭho antamaḥ.
- 6.51.7^{ab} (Rjivān Bhāradvāja ; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha ; to Ādityas) : mā va eno anyakṛtaṁ bhujema (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karṇa vasavo yac cayadhve.
- 6.59.7^{cd} (Bharadvāja ; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āṅgiraśa ; to Agni) : mā no asmin malādhane parā varkataṁ gaviṣiṣu (8.75.12^b, parā varg bhārabhrd yathā).
- 6.60.14^{ab} (Bharadvāja ; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c. ; to Açvins) : ā no gayvebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachataṁ.
- 7.15.13^{ab} (Vasiṣṭha Māitravaruṇi) = 8.44.11^{ab} (Virūpa Āṅgiraśa). To Agni : agne rakṣā ṇo aṇhasaḥ (8.44.11^a, agne ni pāhi nas tvām) prati śma deva ṛṣataḥ.
- 7.67.6^{cd} (Vasiṣṭha ; to Açvins) : ā vām toke tanaye tūtujanāḥ suratnāso devavītiṁ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha ; to Indra and Varuṇa) : prāvāt tokāya tanaye tūtujanā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins : arvāg ratham (7.74.2^c, ratham samanasa) ni yachataṁ pibataṁ somyaṁ madhu.
- 8.1.4^{cd} (Medhātithi Kāṇva, &c. ; to Indra) = 8.60.18^{cd} (Bhargava Prāgātha ; to Agni) : upa kramasva (8.60.18^c, isanyayā naḥ) pururūpam ā bhara vājam nedīṣṭham ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva ; to Açvins) : ratham hiraṇyavandhuraṁ hiraṇyābhiçum açvinā = 8.22.5^{ab} (Sobhari Kāṇva ; to Açvins) : ratho yo vām trivandhuro hiraṇyābhiçur açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvaṇsa Kāṇva) = 8.87.5^{cd} (Dyumnika Vasiṣṭha). To Açvins : dasrā hiraṇyavartanī pibataṁ somyaṁ madhu (8.87.5, vartanī çubhas pati pātāni somam ṛtāvṛdhā).
- 8.12.19^{ab} (Purvata Kāṇva ; to Indra) = 8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ) : devaṁ-devaṁ vo 'vasa indram-indraṁ grṇiṣāṇi (8.27.13^b -indram abhiṣṭaye).

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

- 1.5.5 : 8.93.22, . . . *sutā ime, ṣucayo* (8.93.22, *uṣanto*) *yanti vītaye*.
 1.14.5 : 8.5.17, . . . *vṛktabarhiṣaḥ, haviṣmanto gṛaṁkṛtaḥ*.
 1.23.2 : 4.49.5 : 8.76.6, . . . *havāmahe, asya somasya pītaye*.
 1.129.9, . . . *abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ* : 10.93.11, . . . *abhiṣṭaye, sadā pāhy abhiṣṭaye*.
 5.6.10 : 8.31.18, . . . *suvīryam, uta tyad āṣvaṣvyam*.
 8.6.45 = 8.32.30 : 8.14.12, . . . *harī, somaṣpeyāya vakṣataḥ*.
 8.7.15 : 8.18.1, . . . *eṣāṁ, sumnaḥ bhikṣeta martyaḥ*.
 3.47.3 : 3.51.8, . . . *pāhi somam, indra devebhiḥ* (3.51.8, *marudbhīr indra*) *sakhibhiḥ sutam naḥ*.
 5.15.4, . . . *dadhānaḥ, pari tmanā viṣurūpo jigāsi* : 7.84.1, . . . *dadhānā, pari tmanā viṣurūpā jigāti*.
 1.4.1 : 8.52 (Vāl.4).4, *sudughām iva goduḥe* (Vāl.4.4, *goduho*), *juhūmasi* . . .
 5.73.5, *ā yad vām sūryā ratham, tiṣṭhad* . . . : 8.8.10, *ā yad vām yoṣanā ratham, atīṣṭhad* . . .
 8.24.3 : 9.40.5, *sa na stavāna* (9.40.5, *punāna*) *ā bhara, rayiṇ* . . . Cf. 1.12.11 : 9.61.6.
 9.45.6 : 9.49.2, *tayā pavasva dhārayā, yayā* . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case :

- 1.159.1 (Dīrghatamas Āucathya ; to *Dyāvāprthivīyāu*)
pra dyāvā yajñāḥ prthivī ṛtāvṛdhā mahī *stuṣe vidadheṣu pracetasā,*
devebhīr ye devaputre sudaṇsasethā dhiyā vāryāṇi prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to *Dyāvāprthivīyāu*)
pra dyāvā yajñāḥ prthivī namobhiḥ *sabādha īle bhṛatī yajatre,*
te cid dhi pūrve kavayo grṇantaḥ puro mahī dadhire devaputre.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words *mahī* and *devaputre* make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words *kīri* and *kāru* interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for *kīri* the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point :

- 1.2.7, *varuṇaṁ ca riṣādasam* [*mitraṁ huve*] : 5.64.1, *varuṇaṁ vo riṣādasam* [*mitraṁ havāmahe*]
 1.9.6, *tuvidyumna yačasvatāḥ* [*rāye*] : 3.16.6, *tuvidyumna yačasvatā* [*rāyā*]

- 1.10.10: 5.35.3, vṛṣantamasya hūmahe [ūtim, and avah]
 1.13.7: 1.142.7, naktoṣasā supeṇasā [barhir āsade, and sīdatam barhiḥ]
 1.14.12: 5.56.6, yukṣvā (5.56.6, yuṅgdhvaṁ) hy aruṣi rathe [rohitah]
 1.16.4: 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyām]
 1.22.2: 1.23.2, ubhā devā divlspṛcā [havamāhe]
 1.25.11: 8.6.29, oiktvān abhi (8.6.29, ava) paçyati [ataḥ]
 1.30.9: 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvām]
 1.32.3: 2.15.1, trikadrukeṣv apibat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]
 1.46.2: 8.8.12, manotarā rayiṇām [vasuvidā, and purūvasū]
 1.48.8: 7.81.1, jyotiṣ kṛṇoti sūnari [duhitā divaḥ]
 1.54.11: 10.61.22, rakṣā ca no maghonaḥ pāhi sūrin [rāye]
 1.62.2: 9.97.39, yenā naḥ pūrve pitarah padajñāḥ [gāḥ]
 1.73.10: 4.2.20, etā te agna ucathāni vedah [jūṣṭāni santu, and tā juṣasva]
 1.77.1: 4.2.1, yo martyeṣv amṛta rṭvāḥ [hotā yajīṣṭhah]
 1.78.1: 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]
 1.91.8: 10.25.7, tvaṁ naḥ soma viçvataḥ [rakṣa, and gopāḥ]
 1.91.13: 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
 1.91.17: 9.67.28, soma viçvebhīr aṇubhiḥ [pyāyasva]
 1.104.1: 7.24.1, yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri [ta'm ā]
 1.112.5: 1.118.6, ud vandanam ārayatam svar dṛṣe (1.118.6, āratam daṁsanābhiḥ) [rebham]
 1.113.14⁴: 4.14.3⁴, oṣā yāti (4.14.3, uṣā lyate) suyuṣā rathena [prabodhayanti]
 1.113.16: 8.48.11, agarṇma yatra pratiranta āyuh [tamaḥ, and tamiṣīḥ]
 1.117.21: 7.5.6, uru jyotiṣ cakrathur (7.5.6, jyotir janayann) āryāya [da-yum, and dasyūn]
 1.176.3: 6.45.8, yasya viçvāni hastayoḥ [vasu, and vasūni]
 1.186.3: 8.84.1, preṣṭham vo atithim grṇīṣe (8.84.1, stuṣe) [agnim]
 2.4.2: 10.46.2, imam vidhanto apām sadhasthe [bhṛgavaḥ]
 2.12.14: 2.20.3, yaḥ çaṁsantam yaḥ çaçamānam ūti [pacantam]
 2.14.2: 2.37.1, tasmā etam bharata tadvāçāya (2.37.1, tadvāço dadiḥ) [adhvaryavaḥ]
 2.36.5: 10.116.7, tubhyaṁ suto maghavan tubhyam ābhṛtāḥ (10.116.7, pakvaḥ) [piba]
 3.10.3: 7.14.1, samidhā jātavedase [dadāçati, and dāçema]
 3.20.5: 10.101.1, dadhikrām agnim uṣasam ca devim [huve, and hvaye]
 3.31.8: 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣnam [pratimānam]
 3.43.6: 6.44.19, ā tvā bṛhanto (6.44.19, vṛṣanto) yujānāḥ [vahantu]
 3.50.2: 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]
 3.51.10: 8.1.26, pibā tv asya girvaṇaḥ [sutam, and sutasya]
 3.53.7: 10.67.2, divas putrasyāsurasya vīrāḥ [aṅgirasah]
 4.1.3: 8.27.3, marutsu viçvabhānuṣu [varuṇe, and varuṇa]
 4.5.4: 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
 4.18.11: 8.100.12, sakhe viṣṇo vitarām vi kramasva [vṛtram . . . haniṣyan, and hanāva vṛtram]
 4.32.8: 8.14.4, yad ditsasi stuto magham [na tvā varante, and, na te vartāsti]
 4.32.11: 8.99.2, sutesv indra girvaṇaḥ [vedhasaḥ]
 5.9.4: 6.2.9, agne paçur na yavase [vanā]
 5.9.7: 5.23.2, rayim sahasva ā bhara [vājasya]
 5.40.1: 8.21.3, somam somapate piba [ā yāhi]
 5.41.6: 10.64.7, pra vo vāyūm rathayujam kṛṇudhvaṁ . . . [puraṁdhīḥ], and, pra vo vāyūm rathayujam puraṁdhim . . . [kṛṇudhvaṁ]
 5.55.9: 6.51.5, asamabhyam çarma bahulam vi yantana (6.51.5, yanta) [mrīṭatā naḥ]
 5.67.2: 9.64.20, ā yad yonim hiranyam [sadathaḥ, and sīdati]
 6.15.3: 6.16.33, bharadvājāya saprathaḥ [chardir yacha, and çarma yacha]
 6.44.5: 8.93.12, devī çuṣman saparyataḥ [rodasi]
 6.45.32: 6.48.3, sadyo dānāya maṇhate [sahasriṇī, and sahasram]
 6.48.3: 7.5.4, ajasreṇa çociṣā çoçucac chuce (7.5.4, çociṣā çoçucānaḥ) [vibhāsi, and bhāṣā]

511] *Unconnected Pādas in the same Pair of Hymns*

- 6.72.2 : 10.62.3, aprathataṁ (10.62.3, aprathayan) pṛthivīm mātaraṁ vi [ut sūryaṁ nayathah, and sūryam ārohanayan]
 7.10.5 : 10.46.4, mandraṁ hotāṁ uçojo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvārāṇaṁ]
 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajñīyasaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniṁ gīrbhir havāmahe [avase]
 8.19.17 : 8.43.30, te ghed agne svādhyah [nṛcakṣasam, and nṛcakṣasaḥ]
 8.23.22 : 8.60.2, agniṁ yajñesu pūryam [srug eti, and srucaḥ caranti]
 8.24.8 : 8.50 (Vāl. 2).9, vidyāma çūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, makṣū gomantam imahe [vājam . . . sahasraṇam]
 9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
 9.15.8 : 9.61.7, etam u tyaiṁ daça kṣipah [mrjanti]
 9.17.7 : 9.63.20, dhībhir viprā avasyavaḥ [mrjanti]
 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
 9.45.5 : 9.106.11, vane kriñāntam atyavim [sam asvaran]
 9.50.3 : 9.67.9, pavamānaṁ madhuçutam [hinvanti]
 9.62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yonim ghr̥tavantam āsadam) [asāvya añçuh, and asāvi somah]
 9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
 9.65.14 : 9.106.7, indo dhārābhir ojaḥ [ā kalaçāḥ, and ā kalaçam]
 9.67.4 : 9.107.10, tiro vārāny avyayā [harīḥ]
 9.72.7 : 9.86.8, nābhā prthivyā dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmīm . . . sindhuṣu]
 9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛvyo ra-aḥ [atyō na]
 9.76.5 : 9.96.20, vṛṣva yūthā pari koçam arṣasi (9.96.20, arṣan) [kanikradat]
 9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
 9.103.2 : 9.107.22, gobhir añjāno arṣati (9.107.22, arṣasi) [vārāny avyayā and vāre avyayo]
 10.133.4 : 10.134.2, adhaspadaṁ tam iñ kṛdhi [yo na . . . ādideçati, and yo asmañ ādideçati]
 Cf. also under 1.7.3 ; 14.6 ; 22.18 ; 30.18, 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3, 7 ; 38.1 ; 40.5 ; 41.2 ; 3.2.10 ; 10.2 ; 11.8 : 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 4.1.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.3.2.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14^c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskaṇva-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c : 8.44.14 ^c	1.79.4 ^b : 7.15.11 ^b
1.12.12 ^a : 8.44.14 ^b	1.79.12 ^b : 7.15.10 ^c
1.13.2 ^a : 1.142.2 ^b	1.113.7 ^a : 1.124.3 ^a
1.13.6 ^a : 1.142.6 ^a	1.113.7 ^d : 1.123.13 ^c
1.13.6 ^b : 1.142.6 ^d	1.113.15 ^{cd} : 1.124.2 ^{cd}
1.13.7 ^a : 1.142.7 ^b	1.116.7 ^a : 1.117.7 ^a
1.13.8 ^b : 1.142.8 ^b : 1.188.7 ^b	1.116.7 ^d : 1.117.6 ^d
1.13.8 ^c : 1.142.8 ^c : 1.188.7 ^c ¹	1.116.16 ^a : 1.117.17 ^a ⁴
1.14.3 ^c : 6.16.24 ^c	1.117.20 ^d : 10.39.7 ^b
1.14.6 ^c : 6.16.44 ^c	1.118.9 ^a : 10.39.10 ^a ⁵
1.14.11 ^a : 6.16.9 ^a	1.127.2 ^c : 8.60.3 ^d
1.16.3 ^c : 3.42.4 ^a	1.127.2 ^e : 8.60.17 ^d
1.16.4 ^a : 3.42.1 ^a	1.142.4 ^{ab} : 5.5.3 ^{ab}
1.21.3 ^b : 6.60.14 ^d	1.142.7 ^c : 5.5.6 ^b ⁶
1.21.4 ^b : 6.60.9 ^b	1.174.2 ^b : 6.20.10 ^c
1.22.1 ^c : 1.23.2 ^c : 4.49.5 ^c : 8.76.6 ^c	1.174.9: 6.20.12
1.22.2 ^b : 1.23.2 ^a	1.183.3 ^d : 1.184.5 ^c
1.23.3 ^b : 4.49.3 ^c	1.183.6: 1.184.6 ⁷
1.23.7 ^a : 8.76.6 ^b	1.183.4 ^d : 3.58.5 ^d
1.37.12 ^a : 8.7.11 ^a	1.183.6 ^c : 3.58.5 ^c
1.38.1 ^a : 8.7.31 ^a	3.2.2 ^c : 5.4.2 ^a
1.39.5 ^a : 8.7.4 ^b	3.2.10 ^a : 5.4.3 ^a
1.39.6 ^b : 8.7.28 ^b ²	3.9.6 ^b : 10.118.5 ^a
1.45.4 ^b : 8.8.18 ^b : 8.7.3 ^b	3.10.2 ^c : 10.118.7 ^c
1.46.2 ^b : 8.8.12 ^b	3.30.13 ^d : 3.32.8 ^a : 3.34.6 ^b
1.47.2 ^b : 8.8.11 ^b , 14 ^d	3.30.21 ^d : 3.31.24 ^d ⁸
1.47.3 ^b : 8.87.5 ^d	3.37.11 ^a : 3.40.8 ^a
1.47.5 ^d : 8.87.5 ^d	3.37.11 ^d : 3.40.9 ^c
1.47.7 ^{ab} : 8.8.14 ^{ab}	4.13.2 ^a : 4.14.2 ^a
1.47.8 ^d : 8.87.2 ^b	4.13.5: 4.14.5
1.47.9 ^b : 8.8.2 ^b	4.46.4 ^{ac} : 8.5.29 ^{ac}
1.48.14 ^{ab} : 8.8.6 ^{ab}	4.46.5 ^a : 8.5.2 ^a
1.49.1 ^b : 8.8.7 ^{bs}	5.41.8 ^d : 5.42.16 ^b
1.48.1 ^b : 7.81.1 ^d	5.42.16 ^{cd} : 5.43.15 ^{cd}
1.48.8 ^d : 7.81.6 ^d	5.42.17: 5.43.16
1.48.13 ^b : 4.52.5 ^a	5.42.18: 5.43.17
1.48.14 ^d : 4.52.7 ^c	5.75.2 ^c : 8.8.1 ^c

¹ All are āpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Aṇvī hymns; see p. 18.

⁵ Correspondences in related Aṇvī hymns.

⁶ Āpri stanzas.

⁷ Correspondences in connected Agastya hymns.

⁸ All Viṣvāmitra hymns.

513] *Unconnected Pādas recurrent in the same Pair of Hymns*

5.75.3 ^b : 8.8.1 ^b	8.23.27 ^a : 8.60.14 ^d
5.86.2 ^d : 6.60.14 ^d	8.43.11 ^o : 8.44.27 ^a
5.86.4 ^b : 6.60.5 ^b	8.43.24 ^o : 8.44.6 ^o
6.44.10 ^d : 8.80.3 ^a	8.46.6 ^o : 8.53 (Vāl. 5).1 ^d
6.45.17 ^o : 8.80.2 ^o	8.46.9 ^d : 8.51 (Vāl. 3).5 ^d
6.45.25 ^o : 8.95.1 ^d	8.50 (Val. 2).7 ^d : 10.63.8 ^b
6.45.33 ^{ab} : 8.94.3 ^{ab}	8.50 (Vāl. 2).13 ^o : 10.64.10 ^b
6.50.7 ^d : 7.60.2 ^o	8.51 (Vāl. 3).6 ^{od} : 8.61.14 ^{ed}
6.51.2 ^o : 7.60.2 ^d	8.52 (Vāl. 4).6 ^{od} : 8.61.10 ^{od}
6.50.7 ^d : 10.63.8 ^b	8.60.2 ^d : 8.102.10 ^o
6.50.13 ^o : 10.64.10 ^b	8.60.19 ^b : 8.102.16 ^b
6.51.5 ^o : 10.63.17 ^b = 10.64.17 ^b	8.97.5 ^b : 9.12.6 ^b
6.52.7 ^a : 2.41.7 ^a	8.97.11 ^b : 9.12.2 ^o
6.52.7 ^b : 2.41.13 ^b	9.3.9 ^a : 9.42.2 ^a
7.15.6 ^o : 8.19.21 ^o	9.3.10 ^o : 9.42.2 ^o
7.15.8 ^o : 8.19.7 ^o	9.4.1 ^b : 9.100.8 ^a
7.15.13 ^b : 8.44.11 ^b	9.4.7 ^b : 9.100.2 ^d
7.16.1 ^b : 8.44.13 ^a	9.4.9 ^b : 9.100.7 ^d
7.63.5 ^o : 7.65.1 ^a : 7.66.7 ^a	9.6.5 ^o : 9.106.11 ^b
7.64.5 : 7.65.5 ¹	9.6.7 ^b : 9.106.2 ^b
7.70.7 = 7.71.6 : 7.73.3 ^b	9.7.3 ^b : 9.107.22 ^b
7.72.5 = 7.73.5	9.7.6 ^a : 9.107.6 ^b
7.73.4 ^d : 7.74.3 ^{d 1}	9.13.1 ^a : 9.42.5 ^o
8.4.1 ^{ab} : 8.65.1 ^{ab}	9.13.3 ^{ab} : 9.42.3 ^{bo}
8.4.12 ^d : 8.64.10 ^o	9.13.4 ^b : 9.42.6 ^o
8.5.4 ^b : 8.8.12 ^a	9.30.1 ^o : 9.64.25 ^b
8.5.11 ^{bo} : 8.8.1 ^{cd}	9.30.5 ^o : 9.64.12 ^o
8.5.30 ^o : 8.8.6 ^d	9.30.5 ^b : 9.50.3 ^b
8.5.5 ^o : 8.22.3 ^d	9.30.5 ^o : 9.50.5 ^o
8.5.28 ^{ab} : 8.22.5 ^{ab}	9.33.2 ^{bo} : 9.63.14 ^{bo}
8.5.17 ^a : 8.6.37 ^b	9.33.6 ^o : 9.63.1 ^a
8.5.37 ^o : 8.6.47 ^b	9.44.3 ^b : 9.61.8 ^b
8.6.6 ^b : 8.93.3 ^d	9.44.5 ^a : 9.61.9 ^a
8.6.25 ^o : 8.93.28 ^{o-30}	9.45.1 ^o : 9.64.12 ^o
8.6.35 ^b : 8.92.22 ^b	9.45.3 ^o : 9.64.3 ^o
8.6.6 ^b : 8.76.2 ^b	9.61.4 ^o : 9.65.9 ^o
8.6.38 ^a : 8.76.11 ^a	9.61.21 ^o : 9.65.19 ^o
8.6.13 ^b : 8.7.23 ^a	9.62.1 ^b : 9.67.7 ^b
8.6.26 ^a : 8.7.2 ^a	9.62.30 ^o : 9.67.19 ^o
8.8.1 ^a : 8.87.3 ^a	9.62.12 ^a : 9.63.1 ^a
8.8.1 ^o : 8.87.5 ^o (part)	9.62.12 ^b : 9.63.12 ^b
8.8.2 ^a } : 8.87.5 ^a	9.62.25 ^o : 9.63.25 ^o
8.9.14 ^a } : 8.87.5 ^a	9.62.12 ^a : 9.65.21 ^a
8.8.28 ^{ab} : 8.87.3 ^{ab}	9.62.24 ^a : 9.65.25 ^b
8.12.11 ^b : 8.53 (Vāl. 5).6 ^d	9.63.1 ^a : 9.65.21 ^o
8.12.28 ^b : 8.53 (Vāl. 5).2 ^d	9.63.8 ^{bo} : 9.65.16 ^{bo}
8.13.14 ^b : 8.92.30 ^o	9.63.16 ^{bo} : 9.64.12 ^{ab}
8.13.18 = 8.92.21	9.63.23 ^o : 9.64.27 ^o
8.22.8 ^o : 4.47.3 ^d	9.63.17 ^a : 9.107.17 ^d
8.22.8 ^d : 4.46.6 ^o	9.63.25 ^a : 9.107.25 ^a
8.23.7 ^b : 8.60.17 ^d	9.63.28 ^a : 9.107.4 ^a
8.23.22 ^b : 8.60.2 ^d	9.63.19 ^a : 9.67.16 ^b

¹ All Vasiṣṭha hymns.

9.63.29^{bc} : 9.67.3^{bc}
 9.65.13^b : 9.106.5^b
 9.65.14^b : 9.106.7^b
 9.65.25^a : 9.106.13^a
 9.68.8^b : 9.86.17^c
 9.68.9^b : 9.86.9^d
 9.72.4^d : 9.86.13^d
 9.72.7^a : 9.86.8^d
 9.72.8^a : 9.107.24^a
 9.72.8^d : 9.107.21^c

9.76.5^a : 9.96.20^c
 9.76.5^c : 9.97.32^c
 9.85.12^a : 10.123.7^a
 9.85.12^c : 10.123.8^c
 9.106.2^b : 9.107.17^a
 9.106.12^b : 9.107.11^b
 10.65.15 = 10.66.15
 10.65.1^c : 10.66.4^b
 10.65.9^c : 10.66.4^c

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10 a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.5.2^a : 6.45.29^a ;—1.5.2^b : 1.24.3^b ;—1.5.2^c : 8.45.29^c
 1.47.8^{ab} : 8.44.14^{cd} (v) ;—1.47.8^c : 1.92.3^c (v) ;—1.47.8^d : 8.87.2^b

515] *Stanzas containing Pādas (4, 3) Repeated in different places*

3.10.9^{ab}; 1.22.21^{ab} (v);—3.10.9^o: 4.8.1^b (v), &c.
 5.71.3^a: 1.16.4^a, &c. (v);—5.71.3^b: 8.47.1^b (v); 5.71.3^o: 1.22.1^o, &c.
 8.8.1^a: 8.8.18^a, &c. (v);—8.8.1^b: 5.75.3^b, &c.;—8.8.1^o: 1.92.18^b, &c. (v);—8.8.1^d: 6.60.15^d, &c. (v)
 8.8.6^{ab}: 1.48.14^{ab} (v);—8.8.6^o: 8.35.22^{a-24};—8.8.6^d: 8.5.30^o
 8.8.14^{ab}: 1.47.7^{ab} (v);—8.8.14^{od}: 8.8.11^{ab}, &c.
 8.13.12^a: 8.68.1^d;—8.13.12^b: 5.86.6^o;—8.13.12^c: 7.8.16^a
 8.18.3^{ab}: 4.55.10^{ab};—8.18.3^c: 10.126.7^o (v)
 8.51 (Vāl. 3).6^{ab}: 8.52 (Vāl. 4).6^{ab} (v);—8.51 (Vāl. 3).6^{od}: 8.61.14^{od}, &c.
 8.52 (Vāl. 4).6^{ab}: 8.51 (Vāl. 3).6^{ab} (v);—8.52 (Vāl. 4).6^{od}: 8.61.10^{od}
 8.67.4^{ab}: 8.47.11^{ab} (v);—8.67.4^o: 8.26.21^o
 8.87.5^a: 8.8.2^a, &c.;—8.87.5^b: 8.13.11^b;—8.87.5^c: 1.92.18^b, &c.;—8.87.5^d: 1.47.3^b, &c.
 8.94.3^{ab}: 6.45.33^{ab};—8.94.3^o: 1.23.10^o, &c.
 8.98.3^{ab}: 10.170.4^{ab};—8.98.3^c: 8.89.2^o
 9.23.4^{ab}: 9.107.14^{ab};—9.23.4^c: 9.36.2^o
 9.63.17^a: 9.107.17^d;—9.63.17^{bo}: 9.53.4^{bc}, &c.
 9.64.12^{ab}: 9.63.16^{bo} (v);—9.64.12^c: 9.30.5^o, &c.
 9.65.24^a: 2.6.5^a;—9.65.24^{bo}: 9.13.5^{bo}
 9.107.14^{ab}: 9.23.4^{ab};—9.107.14^c: 8.97.5^b, &c. (v);—9.107.14^d: 9.21.1^o

10b. Stanzas which Repeat Three out of more Pādas in Different Places

1.40.4^a: 5.34.7^b;—1.40.4^b: 8.103.5, &c.—1.40.4^d: 3.9.1^d
 1.47.3^b: 1.45.5^d, &c.—1.47.3^c: 1.47.6^a;—1.47.3^d: 4.46.5^b
 1.47.9^a: 8.22.5^d;—1.47.9^b: 8.8.2^b, &c.—1.47.9^d: 8.85.1^{c-9}
 1.137.2^b: 1.5.5^o, &c.—1.137.2^c: 1.47.7^d, &c.—1.137.2^e: 9.17.8^o
 1.142.7^b: 1.13.7^a;—1.142.7^c: 5.5.6^b, &c.—1.142.7^d: 8.87.4^b (v)
 1.183.6^a: 1.93.6^a, &c.;—1.183.6^c: 3.58.5^c;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1^c: 8.19.4^a (v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2^o (v), &c.;—4.14.2^b: 1.92.4^o (v);—4.14.2^c: 1.115.1^o
 5.35.6^a: 8.6.37^a;—5.35.6^b: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^o &c. (v)
 5.86.4^a: 5.66.3^a;—5.86.4^b: 6.60.5^b;—5.86.4^c: 6.45.5^b (v)
 7.23.6^a: 9.97.4^d (v);—7.23.6^b: 6.50.15^b (v);—7.23.6^c: 1.190.8^o
 7.60.4^a: 4.45.2^a (v);—7.60.4^b: 5.45.10^a;—7.60.4^d: 1.186.2^b
 8.5.17^a: 5.23.3^b, &c. (v);—8.5.17^b: 1.14.5^c;—8.5.17^c: 1.47.4^d
 8.5.28^a: 4.46.4^a;—8.5.28^b: 8.22.5^b;—8.5.28^c: 4.46.4^o
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37^c: 5.35.6^d, &c. (v)
 8.8.18^a: 8.73.3^a, &c. (v);—8.8.18^b: 1.45.4^b, &c.;—8.8.18^c: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9^c: 10.36.3^b (v);—8.47.9^d: 1.136.2^o
 8.85.1^a: 1.183.5^d (v);—8.85.1^b: 5.75.3^a, &c.;—8.85.1^c: 1.47.9^d
 9.38.2^a: 9.32.2^a (v);—9.38.2^b: 9.26.5^b, &c.;—9.38.2^c: 9.32.2^c, &c.
 9.42.2^a: 9.3.9^a (v);—9.42.2^b: 9.65.2^b;—9.42.2^c: 9.3.10^o
 9.50.3^a: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3^c: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1^o (v);—9.64.25^c: 9.98.1^o
 9.65.13^a: 8.6.23^a (v);—9.65.13^b: 9.106.5^b;—9.65.13^c: 9.46.5^o
 9.100.5^b: 9.29.4^b, &c.;—9.100.5^c: 9.1.1^o;—9.100.5^d: 10.85.17^b
 9.108.16^a: 9.70.9^b;—9.108.16^b: 8.6.35^b, &c.;—9.108.16^d: 9.86.35^d (v)
 10.67.12^a: 10.111.4^a;—10.67.12^b: 4.28.1^o;—10.67.12^d: 1.31.8^d, &c.

10c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

- 1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^o : 1.5.4^o
 1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^d : 1.137.2^o, &c.
 1.48.14^{ab} : 8.8.16^{ab} ;—1.48.14^d : 4.52.7^c
 1.124.2^a : 1.92.12^c (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
 1.124.3^a : 1.113.7^a ;—1.124.3^{cd} : 5.80.4^{cd}
 1.142.8^{bc} : 1.13.8^{bc}, &c. ;—1.142.8^d : 2.41.20^b, &c.
 1.157.4^a : 1.92.17^c ;—1.157.4^{cd} : 1.34.11^{cd}
 3.1.21^a : 3.1.20^d ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
 4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^d : 8.32.23^o
 5.42.16^b : 5.41.8^d (v) ;—5.42.16^{cd} : 5.43.15^{cd}
 5.56.6^a : 1.14.12^b (v) ;—5.56.6^{cd} : 1.134.3^{bc} (v)
 6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^d : 7.58.6^o, &c. (v)
 6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^d : 1.23.3^b, &c.
 7.35.15^b : 10.65.14^b ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
 7.59.2^a : 1.110.7^c ;—7.59.2^{cd} : 8.27.16^{ab}
 8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^d : 1.47.9^a
 8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^c : 6.70.3^o, &c.
 8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^c : 1.4.10^o, &c. (v)
 8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^c : 10.40.13^a
 8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^c : 1.23.10^b, &c.
 8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^d : 1.84.9^b
 9.68.10^a : 9.97.36^a ;—9.68.10^{cd} : 10.45.12^{cd}
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.9^o (v) ;—9.85.12^d : 9.75.4^b
 9.99.8^b : 9.24.3^c ;—9.99.8^{cd} : 9.63.2^{bc}
 10.53.5^b : 7.35.14^d ;—10.53.5^{cd} : 7.104.23^{cd}
 10.89.17^b : 1.4.3^b (v) ;—10.89.17^{cd} : 6.25.9^{cd} (v)
 10.123.7^a : 9.85.12^a ;—10.123.7^{cd} : 6.29.3^{cd} (v)
 10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^d : 7.58.6^o, &c. (v)

10d. Stanzas which Repeat Two Pādas in Two Different Places

- 1.2.7^a : 7.65.1^b (v) ;—1.2.7^b : 5.64.1^a (v)
 1.5.5^b : 8.93.22^b (v) ;—1.5.5^c : 1.137.2^b, &c.
 1.10.7^b : 3.40.6^o ;—1.10.7^d : 8.64.1^o
 1.10.8^b : 1.176.1^o (v) ;—1.10.8^b : 8.40.10^o (v), &c.
 1.11.8^a : 8.76.1^b ;—1.11.8^b : 6.60.7^b
 1.12.1^b : 1.36.1^b, &c. ;—1.12.1^c : 1.44.7^c
 1.12.4^b : 1.74.7^c, &c. ;—1.12.4^c : 5.26.5^c, &c.
 1.12.10^a : 3.10.8^a (v) ;—1.12.10^b : 1.12.3^a, &c.
 1.12.11^a : 8.24.3^a, &c. ;—1.12.11^c : 9.61.6^b
 1.12.12^a : 8.44.14^b, &c. ;—1.12.12^c : 8.43.16^c
 1.13.7^a : 1.142.7^b ;—1.13.7^c : 8.65.6^c, &c.
 1.14.3^a : 10.141.4^a ;—1.14.3^c : 6.16.24^b
 1.14.11^a : 6.16.9^a ;—1.14.3^c : 1.26.1^o
 1.15.7^a : 1.96.4^a (v) ;—1.15.7^c : 5.21.3^d, &c.
 1.16.3^b : 8.3.5^b ;—1.16.3^c : 3.42.4^a, &c.
 1.21.3^b : 5.86.2^d ;—1.21.3^c : 4.49.3^o

517] *Stanzas containing two Pādas Repeated in different places*

- 1.22.1^b: 5.75.7^a, &c.;—1.22.1^c: 1.23.1^c, &c.
 1.23.2^a: 1.22.2^b;—1.23.2^c: 1.22.1^c, &c.
 1.26.4^b: 1.41.1^b, &c.;—1.26.4^a: 9.64.29^o (v)
 1.34.14^a: 1.174.5^a (v);—1.33.14^b: 6.26.4^b (v)
 1.39.5^a: 8.7.4^b;—1.39.5^d: 5.26.9, &c.
 1.41.2^b: 5.52.4^d, &c.;—1.41.2^o: 8.27.16^d (v), &c.
 1.45.4^b: 8.8.18^b, &c.;—1.45.4^o: 1.1.8 (v), &c.
 1.48.8^b: 7.81.1^d;—1.48.8^d: 7.81.6^d
 1.58.7^b: 10.30.4^b (v);—1.58.7^d: 3.54.3^d
 1.72.1^b: 7.45.1^o;—1.72.1^o: 1.60.4^d
 1.78.1^a: 4.32.9^a;—1.78.1^b: 6.16.29^o, &c.
 1.81.9^b: 5.5.6^b, &c.;—1.81.9^o: 8.45.15^o (v)
 1.84.7^b: 9.98.4^b;—1.84.7^o: 1.7.8^o (v)
 1.86.4^b: 8.76.9^b (v);—1.86.4^o: 4.49.1^o
 1.91.10^a: 1.26.10^b, &c.;—1.91.10^b: 10.150.2^b
 1.92.13^b: 4.55.9^o;—1.92.13^o: 9.74.5^d
 1.98.2^a: 7.5.2^a (v);—1.98.2^d: 10.87.1^d
 1.113.7^o: 1.124.3^a;—1.113.7^d: 1.123.13^o (v)
 1.115.1^o: 4.14.2^o;—1.115.1^d: 7.101.6^b (v)
 1.116.7^a: 1.117.7^a (v);—1.116.7^d: 1.117.6^d (v)
 1.117.25^a: 2.39.8^a (v);—1.117.25^d: 2.12.15^d, &c.
 1.118.1^b: 1.35.10^b;—1.118.1^d: 1.183.1^b (v)
 1.127.2^o: 8.60.3^d;—1.127.2^o: 8.23.7^b, &c.
 1.128.6^o: 8.19.1^o (v);—1.128.6^o: 8.39.6^d (v)
 1.128.8^a: 5.1.7^b (v), &c.;—1.128.8^b: 7.16.1^o (v)
 1.129.9^a: 4.31.12 (v), &c.;—1.129.9^f: 10.93.11^o (v)
 1.134.2^a: 2.11.11^b (v);—1.134.2^o: 3.13.2^b
 1.134.6^o: 4.47.2^b (v);—1.134.6^o: 8.6.19^b (v)
 1.135.2^a: 8.82.5^a (v);—1.135.2^f: 7.90.1^o (v)
 1.144.7^b: 8.74.7^o (v);—1.144.7^d: 10.64.11^a
 1.174.5^a: 1.33.14^a (v);—1.174.5^o: 4.16.12^d
 1.176.1^b: 9.2.1^o;—1.176.1^o: 1.10.8^b (v)
 1.183.4^o: 8.57(Väl.g).4^a;—1.183.4^d: 3.58.5^d
 2.3.7^a: 3.4.7^a (v), &c.;—2.3.7^d: 3.29.4^b (v)
 2.8.6^o: 8.25.11^o (v);—2.8.6^d: 9.35.3^b
 2.11.11^a: 10.22.15^a;—2.11.11^b: 1.134.2^a (v)
 2.33.14^a: 6.28.7^d (v), &c.;—2.33.14^d: 1.114.6^d (v)
 2.41.8^a: 6.63.2^d (v);—2.41.8^o: 8.18.14^b (v)
 3.1.20^o: 3.30.2^o (v);—3.1.20^d: 3.1.21^a
 3.4.11^b: 10.15.10^b (v);—3.4.11^d: 10.70.11^d
 3.10.1^a: 8.44.19^a;—3.10.1^b: 10.134.1^d
 3.10.2^a: 10.21.7^a;—3.10.2^o: 10.118.7^o (v)
 3.24.3^b: 8.19.25^o, &c.;—3.24.3^o: 8.17.1^o
 3.29.4^b: 2.3.7^d (v);—3.29.4^d: 1.45.6^d
 3.36.7^a: 6.19.5^d (v);—3.36.7^b: 10.30.13^d (v)
 3.37.11^a: 3.40.8^a;—3.37.11^d: 3.40.9^o
 3.42.6^a: 8.45.13^a;—3.42.6^o: 8.75.16^o, &c.
 3.53.7^b: 10.67.2^b;—3.53.7^d: 7.103.10^d
 3.54.5^a: 10.129.6^a;—3.54.5^d: 10.114.2^d
 3.58.5^a: 1.183.6^o, &c.;—3.58.5^d: 1.183.4^d
 3.62.18^a: 7.96.3^o, &c.;—3.62.18^o: 1.47.3^b, &c.
 4.21.10^b: 1.63.7^d (v);—4.21.10^d: 5.57.7^d (v)
 4.24.3^b: 1.72.5^o (v);—4.24.3^d: 7.82.9^d (v)
 4.25.4^b: 6.52.5^b (v), &c.;—4.25.4^o: 5.37.1^d

- 4.32.8^b: 8.14.4^o;—4.32.8^o: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v);—4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v);—4.45.2^b: 4.14.4^b (v)
 4.46.5^a: 8.5.2^b;—4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.;—4.49.3^o: 1.23.3^o
 4.50.6^b: 2.35.12^b;—4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b;—4.55.9^o: 1.92.13^b
 4.55.10^a: 8.18.3^a;—4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^o (v);—5.4.2^d: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b;—5.9.7^o: 5.10.7^o, &c.
 5.20.3^a: 5.26.4^o, &c.;—5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.;—5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v);—5.23.3^b: 5.35.6^o, &c. (v)
 5.26.4^b: 5.51.1^o;—5.26.4^o: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^o: 1.12.4^o, &c.
 5.31.11^o: 1.121.13^b (v);—5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53(V&L. 5).7^a;—5.31.1^o: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^o, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^o: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^o, &c.
 5.52.4^b: 6.16.22^b;—5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d;—5.55.9^o: 10.78.8^o (v)
 5.65.2^b: 8.101.2^b;—5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a;—5.67.2^o: 1.17.2^o
 5.67.3^b: 1.26.4^b, &c.;—5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^d (v);—5.67.4^d: 8.18.5^o (v)
 5.75.7^a: 1.22.1^b, &c.;—5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.;—5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a;—5.79.8^o: 1.47.7^d, &c.
 5.80.4^o: 1.124.3^a, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.2^a (v);—5.82.2^o: 8.93.11^b
 5.86.2^o: 7.15.2^a, &c. (v);—5.86.2^d: 1.21.3^b, &c.
 5.86.6^o: 8.12.4^b (v);—5.86.6^o: 8.13.12^b (v)
 6.1.12^o: 9.87.9^o (v);—6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b;—6.15.3^a: 6.16.33^a
 6.15.15^a: 10.53.2^b (v);—6.15.15^o: 6.2.11^o, &c.
 6.16.9^a: 1.14.11^a;—6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.;—6.16.29^o: 9.63.28^o
 6.16.44^b: 1.135.4^b (v);—6.16.44^o: 1.14.6^o
 6.16.46^o: 4.3.1^b;—6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b;—6.19.8^o: 8.60.12^a (v)
 6.25.9^o: 1.177.5^o, &c.;—6.25.9^d: 10.89.17^d (v)
 6.28.7^o: 2.42.3^a (v);—6.28.7^d: 2.33.14^o, &c. (v)
 6.44.5^b: 5.86.4^b (v);—6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v);—6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^o (v);—6.44.18^o: 1.100.11^o
 6.46.7^a: 8.6.24^b;—6.46.7^o: 5.35.2^o (v)
 6.47.12^b: 4.1.20^d (v);—6.47.12^d: 4.51.10^d, &c.
 6.49.1^o: 10.15.5^o;—6.49.1^d: 6.51.10^o
 6.51.5^o: 10.63.17^b (v);—6.51.5^d: 5.55.9^b (v)
 6.51.15^a: 1.15.2^a, &c.;—6.51.15^b: 8.83.2^b
 6.52.7^a: 1.3.7^b, &c.;—6.52.7^b: 2.41.13^b, &c. (v)
 6.52.12^a: 5.4.8^a, &c. (v);—6.52.12^o: 8.44.9^o
 6.57.1^b: 4.31.11^b;—6.57.1^o: 5.35.6^o, &c. (v)

519] *Stanzas containing two Pādas Repeated in different places*

- 6.59.10^b : 8.8.7, &c. (v);—6.59.10^d : 1.22.1^o, &c.
 6.60.5^b : 5.86.4^b;—6.60.5^o : 1.17.1^o, &c. (v)
 6.60.9^b : 1.16.5^b, &c.;—6.60.9^o : 8.38.7^o—9^o
 6.60.15^b : 6.54.6^b;—6.60.15^d : 7.74.2^d, &c. (v)
 6.63.7^b : 1.118.4^d (v);—6.63.7^o : 7.68.3^a (v)
 6.66.8^a : 1.40.8^o (v);—6.66.8 : 6.25.4^o (v)
 6.68.11^b : 1.108.3^b;—6.68.11^d : 6.52.13^d, &c. (v)
 6.74.1^o : 5.1.5^o (v);—6.74.1^d : 7.54.1^d, &c. (v)
 7.2.11^b : 10.15.10^b (v);—7.2.11^d : 10.70.11^d
 7.5.2^a : 1.98.2^a (v);—7.5.2^b : 6.44.21^b (v)
 7.10.5^a : 10.46.4^a;—7.10.5^o : 1.70.5^a (v)
 7.15.2^a : 9.101.9^o, &c. (v);—7.15.2^o : 1.12.6^o, &c.
 7.15.10^a : 1.79.12^b;—7.15.10^o : 2.7.4^a (v)
 7.16.1^b : 8.44.13^a;—7.16.1^o : 1.128.8^o (v)
 7.16.12^b : 3.11.4^o;—7.16.12^o : 4.12.3^o (v)
 7.29.1^a : 9.88.1^a;—7.29.1^o : 3.50.2^d
 7.29.2^o : 2.18.7^d, &c. (v);—7.29.2^d : 6.40.4^o
 7.32.25^b : 6.48.15^a;—7.32.25^o : 6.46.4^o
 7.57.4^b : 10.15.6^d;—7.57.4^d : 7.70.5^d
 7.60.2^o : 6.50.7^d, &c. (v);—7.60.2^d : 4.1.17^d, &c.
 7.65.1^a : 7.63.5^o, &c. (v);—7.65.1^b : 1.2.7^a (v)
 7.66.4^a : 8.27.19^a, &c. (v);—7.66.4^o : 5.82.3^b
 7.74.2^o : 1.92.16^o, &c. (v);—7.74.2^d : 6.60.15^d, &c. (v)
 7.78.3^a : 1.191.5^a (v);—7.78.3^o : 7.80.2^d (v)
 7.81.6^a : 8.13.12^o;—7.81.6^d : 1.48.8^d
 7.84.1^b : 4.42.9^b, &c. (v);—7.84.1^d : 5.15.4^d (v)
 7.90.1^o : 1.135.2^f (v);—7.90.1^d : 5.51.5^o
 7.94.2^a : 8.13.7^b, &c. (v);—7.94.2^o : 5.71.2^o, &c.
 7.94.5^a : 5.14.3^a;—7.94.5^o : 8.74.12^b
 7.94.7^b : 5.35.1^o (v);—7.94.7^o : 1.23.9^o, &c. (v)
 7.94.8^b : 1.18.3^b;—7.94.8^o : 1.21.6^o
 7.97.9^o : 7.64.5^o, &c.;—7.97.9^d : 4.50.11^d
 7.101.4^a : 10.82.6^d;—7.101.4^d : 4.50.3^d
 7.101.6^a : 3.56.3^d;—7.101.6^b : 1.115.1^o (v)
 8.3.7^a : 1.19.9^a;—8.3.7^o : 8.12.32^b
 8.3.15^b : 8.43.1^o;—8.3.15^d : 9.67.17^b
 8.4.12^b : 8.53(Vāl. 5).4^d;—8.4.12^d : 8.64.10^o
 8.5.11^b : 1.92.18^b, &c. (v);—8.5.11^o : 6.60.15^d, &c. (v)
 8.5.18^b : 6.45.30^b;—8.5.18^o : 8.26.16^o
 8.5.30^a : 8.5.20^a;—8.5.30^o : 8.8.6^d
 8.6.24^a : 5.6.10^d, &c.;—8.6.24^b : 6.46.7^a
 8.6.35^a : 8.95.6^b;—8.6.35^b : 8.92.22^b, &c.
 8.7.2^a : 8.6.26^a;—8.7.2^b : 8.7.14^b
 8.8.2^a : 8.19.14^a, &c.;—8.8.2^b : 1.47.9^b
 8.8.7^a : 1.49.1^b;—8.8.7^d : 6.59.10^b, &c. (v)
 8.8.12^a : 8.5.4^b;—8.8.12^b : 1.46.2^b
 8.11.6^b : 3.9.1^b, &c. (v);—8.11.6^o : 10.141.3^b
 8.12.5^b : 1.8.7^b;—8.12.5^a : 8.61.5^b, &c. (v)
 8.12.14^a : 7.66.6^a (v);—8.12.14^o : 8.71.10^d (v)
 8.12.22^a : 3.37.5^a, &c.;—8.12.22^o : 7.31.12^a (v)
 8.13.14^b : 8.92.30^o;—8.13.14^o : 1.142.1^o (v)
 8.15.1^a : 8.92.5^a (v);—8.15.1^b : 8.92.2^a
 8.15.13^b : 7.55.1^b, &c.;—8.15.13^o : 9.111.3^o (v)
 8.20.26^b : 8.67.6^o;—8.20.26^d : 8.1.12^d

- 8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^o, &c. (v)
 8.22.8^o: 4.47.3^d;—8.22.8^d: 4.46.6^o, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.3^b
 8.33.10^a: 9.64.2^o;—8.33.10^o: 8.6.14^o (v)
 8.35.22^a: 1.92.16^o, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^a, &c.;—8.44.14^o: 1.12.4^o, &c.
 8.44.19^a: 3.10.1^a;—8.44.19^o: 1.5.8^o
 8.44.28^a: 2.5.8^o;—8.44.28^o: 1.10.9^o
 8.46.3^b: 8.99.8^b;—8.46.3^o: 8.54(Väl. 6).1^b
 8.46.8^a: 9.61.19^a;—8.46.8^b: 8.92.17^b
 8.48.14^o: 2.12.15^o (v);—8.48.14^d: 1.117.25^d, &c.
 8.49(Väl. 1).5^a: 8.5.7^a;—8.49(Väl. 1).5^o: 8.50(Väl. 2).5^o (v)
 8.50(Väl. 2).9^b: 8.24.8^b;—8.50(Väl. 2).9^o: 8.49(Väl. 1).9^o (v)
 8.51(Väl. 3).5^b: 6.46.3^b;—8.51(Väl. 3).5^d: 8.46.9^d
 8.53(Väl. 5).2^b: 8.12.28^b (v);—8.53(Väl. 5).2^d: 8.11.9^b
 8.56(Väl. 8).1^a: 8.55(Väl. 7).1^o;—8.56(Väl. 8).1^o: 1.8.5^o
 8.60.3^o: 4.7.1^b;—8.60.3^d: 1.127.2^o
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^o: 1.13.7^o, &c.
 8.69.3^b: 1.84.11^b;—8.69.3^d: 1.105.5^b
 8.69.11^b: 9.14.3^b;—8.69.11^o: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^o: 1.22.1^o, &c.
 8.83.9^a: 1.15.2^o, &c.;—8.83.9^b: 6.51.15^b
 8.87.3^a: 8.8.1^a, &c. (v);—8.87.3^b: 1.45.4^b, &c.
 8.92.5^a: 8.15.1^o (v);—8.92.5^b: 1.16.3^o, &c.
 8.92.22^a: 1.15.1^b;—8.92.22^b: 8.6.35^b, &c.
 8.95.6^b: 8.6.35^a (v);—8.95.6^d: 9.61.11^o
 8.97.5^b: 9.12.6^b, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.2^b: 5.6.2^b;—8.101.2^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^o: 5.26.1^o, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^o, &c.
 9.1.1^b: 9.29.4^b, &c.;—9.1.1^o: 9.100.5^o
 9.2.1^a: 9.36.2^b;—9.2.1^o: 1.176.1^b
 9.3.9^a: 9.42.2^o;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^o;—9.6.3^o: 9.1.4^o, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^o: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^o: 3.62.13^o, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^o: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^o
 9.13.8^b: 9.3.7^o (v);—9.13.8^o: 9.61.28^o
 9.13.9^a: 9.63.5^o;—9.13.9^o: 9.39.6^o
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^o: 9.51.1^o
 9.16.8^a: 9.64.25^a;—9.16.8^o: 9.28.1^o, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^o: 9.37.1^o, &c.
 9.17.4^a: 9.67.14^a;—9.17.4^b: 9.42.4^b
 9.20.6^b: 9.36.4^b, &c.;—9.20.6^o: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^o, &c.
 9.23.1^a: 9.17.1^o;—9.23.1^o: 9.62.25^o, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^o: 9.65.26^o
 9.24.2^b: 8.6.34^a, &c. (v);—9.24.2^o: 9.6.4^o
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^o: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^o: 9.28.6^o, &c.
 9.25.4^a: 7.55.1^b, &c.;—9.25.4^b: 9.43.3^a
 9.28.6^b: 9.13.1^a, &c.;—9.28.6^o: 9.24.7^o, &c.
 9.29.3^b: 9.35.6^o (v);—9.29.3^o: 9.61.15^o

521] *Stanzas containing two Pādas repeated in different places*

- 9.30.4^b : 9.49.5^a ;—9.30.4^c : 9.3.1^o
 9.30.5^b : 9.26.5^b, &c. ;—9.30.5^o : 9.45.1^o, &c.
 9.30.6^a : 9.51.2^o ;—9.30.6^b : 7.32.8^b, &c.
 9.32.2^b : 9.26.5^b, &c. ;—9.32.5^o : 9.38.2^o, &c.
 9.36.2^b : 9.2.1^a ;—9.36.2^o : 9.23.4^o
 9.37.1^b : 9.16.4^b, &c. (v) ;—9.37.1^o : 9.17.3^a, &c.
 9.37.2^b : 9.38.6^b ;—9.37.2^o : 9.25.2^b
 9.39.6^b : 9.26.5^b, &c. ;—9.39.6^o : 9.13.9^o
 9.41.4^b : 9.61.3^b ;—9.41.4^o : 9.42.6^b
 9.42.3^b : 9.13.3^a, &c. (v) ;—9.42.3^o : 9.13.3^b
 9.42.5^a : 9.66.4^b ;—9.42.5^o : 9.13.1^a, &c.
 9.42.6^b : 9.41.4^o ;—9.42.6^o : 9.13.4^b
 9.50.5^a : 9.99.6^a (v) ;—9.50.5^o : 9.30.5^o, &c.
 9.51.1^b : 1.28.9^b, &c. ;—9.51.1^o : 9.16.3^o
 9.51.2^b : 7.32.8^b, &c. ;—9.51.2^o : 9.30.6^a
 9.52.4^b : 9.64.27^b ;—9.52.4^o : 10.134.2^d
 9.56.1^b : 9.16.4^b, &c. (v) ;—9.56.1^o : 9.17.3^o, &c.
 9.57.3^a : 9.66.23^a ;—9.57.3^o : 9.38.4^b, &c. (v)
 9.61.6^a : 9.40.5^a, &c. (v) ;—9.61.6^b : 1.12.11^o
 9.61.15^b : 8.54(Väl. 6).7^d, &c. (v) ;—9.61.15^o : 9.29.3^o
 9.61.19^a : 8.46.8^a ;—9.61.19^o : 9.24.7^o, &c.
 9.61.25^a : 9.63.24^a ;—9.61.25^o : 9.15.1^o
 9.61.29^a : 9.66.14^a ;—9.61.29^o : 1.8.4^o, &c.
 9.62.12^a : 9.40.3^o, &c. (v) ;—9.62.12^b : 8.6.9^b, &c.
 9.62.14^a : 8.34.7^b (v) ;—9.62.14^o : 9.107.17^a, &c. (v)
 9.62.24^a : 5.79.8^a, &c. ;—9.62.24^o : 9.65.25^b, &c. (v)
 9.63.11^a : 9.19.6^o, &c. ;—9.63.11^b : 9.43.4^b
 9.63.12^b : 9.43.4^b (v) ;—9.63.12^o : 9.1.4^o, &c.
 9.63.25^a : 9.107.25^a ;—9.63.25^o : 9.23.1^o, &c.
 9.63.28^a : 9.107.4^a ;—9.63.28^o : 6.16.29^o
 9.64.22^b : 9.108.1^a, &c. (v) ;—9.64.22^o : 3.62.13^o, &c. (v)
 9.64.27^b : 9.52.4^b ;—9.64.27^o : 9.63.23^o
 9.65.8^b : 9.26.5^b, &c. ;—9.65.8^o : 9.32.2^o, &c.
 9.65.9^b : 8.14.6^b ;—9.65.9^o : 9.61.4^o, &c. (v)
 9.65.25^a : 9.106.13^a ;—9.65.25^b : 9.62.24^o, &c. (v)
 9.66.1^b : 9.23.1^o, &c. ;—9.66.1^o : 1.75.4^o
 9.66.11^a : 9.107.12^d ;—9.66.11^o : 9.19.4^a
 9.66.14^a : 9.61.29^a ;—9.66.14^o : 9.31.6^o
 9.67.4^a : 9.34.1^b ;—9.67.4^b : 9.107.10^b
 9.67.7^a : 9.24.1^b, &c. ;—9.67.7^b : 1.135.6^o, &c.
 9.67.9^a : 9.65.1^a ;—9.67.9^b : 9.50.3^o
 9.67.17^a : 9.46.1^a ;—9.67.17^b : 8.3.15^d
 9.67.19^b : 9.20.7^b ;—9.67.19^o : 9.20.7^o, &c.
 9.72.8^a : 9.107.24^a ;—9.72.8^d : 9.107.21^o (v)
 9.74.9^b : 9.16.8^o, &c. (v) ;—9.74.9^d : 9.97.44^o (v)
 9.76.5^a : 9.96.20^o (v) ;—9.76.5^o : 9.97.32^o (v)
 9.85.12^a : 10.123.7^a ;—9.85.12^o : 10.123.8^o
 9.86.3^a : 9.70.10^a (v) ;—9.86.3^o : 9.97.40^o (v)
 9.86.9^a : 1.58.2^d ;—9.86.9^d : 9.96.23^d (v)
 9.86.35^b : 9.38.4^b, &c. (v) ;—9.86.35^d : 9.108.16^d (v)
 9.99.6^a : 9.50.5^a (v) ;—9.99.6^b : 9.20.6^o
 9.99.7^b : 9.3.9^b, &c. ;—9.99.7^d : 9.7.2^b
 9.100.2^a : 9.40.6^a, &c. ;—9.100.2^b : 9.4.7^b, &c.
 9.100.8^a : 9.4.1^b, &c. ;—9.100.8^o : 8.43.32^o

- 9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^o, &c.
 9.103.6^b: 9.3.9^b, &c.;—9.103.6^o: 9.37.3^b (v)
 9.106.4^b: 8.91.3^d, &c.;—9.106.4^o: 9.29.6^o (v)
 9.106.12^b: 9.107.11^b;—9.106.12^o: 9.86.33^d (v)
 9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^b
 9.107.17^a: 9.62.14^o, &c. (v);—9.107.17^d: 9.63.17^a
 9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
 9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^o, &c. (v)
 9.108.15^a: 9.11.8^a, &c.;—9.108.15^o: 9.64.22^b, &c.
 10.2.2^a: 1.76.4^o (v);—10.2.2^d: 2.3.1^d
 10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
 10.22.15^a: 2.11.11^a;—10.22.15^o: 10.148.4^d (v)
 10.25.7^a: 1.91.8^a;—10.25.7^d: 1.23.9^o, &c. (v)
 10.48.4^o: 10.28.6^o (v);—10.48.4^d: 4.42.6^o (v)
 10.59.6^o: 10.59.4^b, &c. (v);—10.59.6^d: 8.48.8^a (v)
 10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^o
 10.63.13^a: 1.41.2^o, &c. (v);—10.63.13^b: 6.70.3^o, &c.
 10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^o, &c. (v)
 10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
 10.133.2^o: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c. (v)
 10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^o, &c. (v)
 10.134.2^o: 10.133.4^o;—10.134.2^d: 9.52.4^o
 10.139.3^a: 1.96.6^a,—10.139.5^o: 10.34.8^b
 10.140.6^b: 3.2.5^a;—10.140.6^o: 1.45.7^o
 10.148.2^b: 2.11.4^d;—10.148.2^o: 2.11.5^a, &c.
 10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e. g. the eight-syllable line, mā no duḥṣaṁsa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṣaṁsa ṛcatā vivakṣase, 10.25.7, and, mā no duḥṣaṁso abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtram jaghanvān asṛjad vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtram jaghanvān asṛjat,¹ 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E. g. the triṣṭubh line, vayan̄ te ta indra ye ca naraḥ, 5.35.5, ends irregularly in a tribrach; its parallel, vayan̄ te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata:

trāṁ dyām ca prthivīm cāti jabhriṣe 9.86.29

trāṁ dyām ca mahivrata prthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutim gavyam ājim, 4.58.10. Now, furthermore, the line

¹ See under 1.80.10^d.

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus:

pavamānā abhy arṣanti suṣṭutim 9.85.7

pavamāno ati sridho 'abhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, ṣarma yachantu saprathāḥ. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit:

ṣarma yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

ṣarma yachantu saprathā ādityāso yad imahe ati dviṣaḥ 10.126.7.

The words ati dviṣaḥ in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3^a, and 10.160.5^a):

indro yad vṛtram avadhīn nadivṛtam 1.52.2

yadā vṛtram nadivṛtam ṣavasā vajrinn avadhīḥ 8.12.26

na tvad anyo maghavann asti marḍitā 1.84.19

nahi tvad anyāḥ puruhūta kaṣcana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi viṣvasmād rakṣaso arāvṇaḥ 8.60.10;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metrists. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x. 535.

² Cf. Haskell, PAOS., vol. xi (1881), pp. lx ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of triṣṭubh and jagatī lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good anuṣṭubh or gāyatrī line, are what may very properly be called 'false triṣṭubhs or jagatīs'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel pādas are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1

adhvaryavaḥ sunutendrāya somam 10.30.15

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

açveva citrāruṣī¹ 4.52.2

açve na citre aruṣi 1.30.21

mā no martāya ripave vājīnivasū 8.22.14

mā no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of pādas, which is interesting of itself, but, again, does not necessarily determine which pāda is constructed on better principles, or which pāda is entitled to priority; e.g.,

jiok paçyāt sūriam uccarantam 4.25.4

jiok paçyema sūryam uccarantam 10.59.6 (see the same alternative under 1.32.4°).

Or, in the imitative Vākhilya hymns:

yaṁ te svadhāvan svaḍayanti dhenavaḥ 8.49(Vāl. 1).5

yaṁ te svadhāvan suadanti² gūrtayaḥ 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel pādas; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiṁ ca pṛthivyām adhi 5.83.9

yad vā pṛthiviām adhi 8.49(Vāl. 1).7

nābhā pṛthiviā adhi 3.29.4

nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, *Vedic Metre*, p. 302; and see p. 63.

² Cf. Arnold, *Vedic Metre*, pp. 95, 313.

yad vā pañca **kṣitīnām** 5.35.2

yad vā pañca **kṣitīnām** dyumnam ā bhara 6.46.7¹

mandantu **tvā** mandino vāyav indavaḥ 1.134.2

mandantu **tuā** mandinaḥ sūtasaḥ 8.82.5

indrāgnī tā havāmahe 1.21.3, &c.

indraagnī havāmahe 5.86.4, &c.

tvam na indra mṛṣaya 8.80.1

sa **tvam** na indra mṛṣaya 6.45.17 ; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.² Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākīsaq ca sūrayaḥ 5.10.6

prīsmākīsaq ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

pūrvīr asya | niṣṣidho martiesu 3.51.5

pūrvīṣ ṭa indra | niṣṣidho janesu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā:

gnā hutāso vasavo adhrṣtāḥ 6.10.15

adyā hutāso vasavo adhrṣtāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna **ukthāḥir** vidhema 5.4.7

vayaṁ ta indra **stomebhir** vidhiema 8.54(Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

brahmākarma bhṛgavo na ratham 4.16.20

atakṣāma bhṛgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3^a):

mahi dyāvā prthivī bhūtam urvī 10.93.1

dīāṇq ca prthivī bhūtam urvī 6.68.4

vīrī maghavan yā cakārtha 5.29.13

pra nūtanā maghavan yā cakārtha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving kṣitīnām in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in trištubh and jagati.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāṇām 1.1.8 ; 1.45.4
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense ; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary ; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

samrājām carṣaṇīnām 3.10.1 ; 10.134.1
pra samrājām carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatī and triṣṭubh pādas, treated below, p. 531 ; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānam abhavat purohitaḥ 10.150.4,

is certainly afterborn ; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rīg-Veda ; see the author, *The Atharva-Veda*, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājīnivasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, *Prol.*, p. 67, and Arnold, *VM.*, p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody — — ∪ —), not only shows that this is so, but determines the relative chronology of the two : 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathid yad īm vibhrto mātariçvā 1.71.4
mathid yad īm viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlv. pp. 77 and 174 ; *RV. Noten*, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of *pādas* in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem *didhr̥*, the strong stem *didhar̥*¹, unless *dhṛ* really makes position, which I do not believe:

rayīm gr̥natsu dhāraya 8.13.2

rayīm gr̥natsu didhrtam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra uditē 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect *pāda*,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type *prati vām sūra uditē vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g. :

pūrvIr iṣo bṛhatIr āreaghāḥ 6.1.12

pūrvIr iṣo bṛhatIr jiradāno 9.87.9

vayam te ta indra ye ca naraḥ 5.33.5

vayam te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long *pāda* is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or *triṣṭubh*; or else acatalectic, that is, of twelve syllables or *jagati*; or else catalectic and syncopated, that is, of ten syllables or *dvipada viraj*.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

¹ See Grassmann's *Lexicon*, under *dhṛ*.

end; or by prefixing four syllables at the beginning; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

Class A : Interchange between various types of long (trimeter) lines.

- A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between triṣṭubh and jagatī with grammatical change.
- A 4. Interchange between triṣṭubh and jagatī with change of meaning.
- A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
- A 6. Interchange between triṣṭubh and dvipadā virāj.

Class B : Interchange between short (dimeter) and long (trimeter) lines.

- B 1. On 'false' jagatī or triṣṭubh.
- B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
- B 3. Other refrain pādas which occur also without the refrain dipody.
- B 4. Pādas with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
- B 6. Expansion of an octosyllabic pāda into a jagatī.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
- B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
- B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other: the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

ny ūhathuḥ purumitrasya yoṣām 1.117.20
 ny ūhathuḥ purumitrasya yoṣaṇām 10.39.7
 ava tmanā dhṛṣatā ṣambaram bhinat 1.54.4
 ava tmanā bṛhataḥ ṣambaram bhet 7.18.20

ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4
 ṛtasya panthām anv emi sādhuṃ 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2
 sa jāyamānaḥ parame vyoman 7.5.9¹
 rathā aṇvāsa uṣaso vyuṣṭāu 4.14.4
 rathā aṇvāsa uṣaso vyuṣṭiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanayasya sātīṣu 7.82.9
 asmabhyam ṇarma bahulaṃ vi yantana 5.55.9
 asmabhyam ṇarma bahulaṃ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaṃ kṛdhi 1.102.4
 asmabhyam indra varivaḥ sugaṃ kaḥ 6.44.18
 somaḥ punānaḥ kalaṇeṣu sīdāti 9.68.9; 86.9
 somaḥ punānaḥ kalaṇeṣu sātā 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 ādityāir no aditiḥ ṇarma yaṇsat 1.107.2; 4.54.6
 ādityāir no aditiḥ ṇarma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain:

vaha vāyo niyuto yāhy asmayuḥ 1.135.2
 vaha vāyo niyuto yāhy achā 7.90.1
 yena vaṇsāma pṛtanāsu cātṛūn 6.19.8
 yena vaṇsāma pṛtanāsu cārdhataḥ 8.60.2
 sahasraṇībhīr upa yāhi vītaye 1.135.4
 sahasraṇībhīr upa yāhi yajñam 7.92.5
 ekaṃ vicakra camasaṃ caturdhā 4.35.2
 ekaṃ vi cakra camasaṃ caturvayam 4.36.4
 vi yo mame rajasi sukratūyayā 1.160.4
 vi yo rajānsy amimīṭa sukratūḥ 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b: 234.5 reads in a jagatī stanza: satyadhar-mānā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b; AÇ. 3.9.4^b read: mā saṃrksāsthām parame vyomani, thus matching the preceding pāda; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17^d modernizes, in the teeth of the metre of the stanza, marmam of RV. 10.87.17^d to marmāṇi.

- { rayiṁ dhattaṁ vasumantaṁ puruṣsum 7.84.4
 { rayiṁ dhattha vasumantaṁ puruṣsum 4.34.10
 { rayiṁ dhattho vasumantaṁ puruṣsum 6.68.6
 rayiṁ dhattaṁ vasumantaṁ ṣaṭagvinam 1.159.5
 Cf. rayiṁ dhattaṁ ṣaṭagvinam 4.49.4
 agnir devānāṁ abhavat purohitaḥ 3.2.8
 agnir devānāṁ abhavat purogāḥ 10.110.11
 Cf. agnir devo devānāṁ abhavat purohitaḥ 10.150.4 (see above, p. 527)
 pibā sutasyaṁdhaso abhi prayah¹ 5.51.5
 pibā sutasyaṁdhaso madāya 7.90.1
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3
 dadhāti ratnaṁ vidhate suviriam² 7.16.12
 nāsyā vartā na tarutā nv asti 6.66.8
 nāsyā vartā na tarutā mahādthane 1.40.8
 dūtaṁ kṛṇvānā ayajanta havyāiḥ 5.3.8
 dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7
 tiras tamo dadṛṇa ūrmyāsv ā 6.48.6
 tiras tamo dadṛṇe rāmyānām 7.9.2
 havyavāl agnir ajaraḥ pitā naḥ 5.4.2
 havyavāl agnir ajaraḥ canohitaḥ 3.2.2
 ajasreṇa ṣociṣā ṣocucac chuce 6.48.3
 ajasreṇa ṣociṣā ṣocucānaḥ 7.5.4
 damūnasam gr̥hapatiṁ amūram 4.11.5
 damūnasam gr̥hapatiṁ vareṇiam 5.8.1
 urvīm gavyūtim abhayaṁ kṛdhi naḥ 7.74.4
 urvīm gavyūtim abhayaṁ ca nas kṛdhi 9.78.5
 ud vān pr̥kṣāso madhumanto asthuh 7.60.4
 ud vān pr̥kṣāso madhumanta irate 4.45.2
 viṣo yena gachatho devayantiḥ 7.69.2
 viṣo yena gachatho yajvarir narā 10.41.2
 svadasvendrāya pavamāna pītaye 9.74.9
 svadasvendrāya pavamāna indo 9.97.44
 yan mā somāsa ukthino amandiṣuh 10.48.4
 yan mā somāso mamaḍan yad ukthā 4.42.6
 Cf. also under 1.89.7³

A 3. Interchange between *triṣṭubh* and *jagatī* with grammatical change

Next, there are a half-dozen cases of interchange between *triṣṭubh* and *jagatī* lines which depend upon simple differences of construction. It is every time really the same *pāda* varied according to the grammatical exigencies of number, person, gender, or voice:

- yat sīm āgaḥ cakṛmā tat su mṛṣṭa 1.179.5
 yat sīm āgaḥ cakṛmā tat su mṛṣṭa 7.9.7

¹ The last two words are refrain in the *tr̥ca* 5.51.5-7, and frequently form cadence. Structurally this *pāda* belongs to the class treated below, p. 536.

² Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛṇvati 1.92.4
 jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2
 anārambhane tamasi praviddham 1.182.6
 anārambhane tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya çikṣathah 8.59(Vāl. 11).1
 yat sunvate yajamanāya çikṣam 10.27.1
 vṛṣeva yūthā pari koçam arṣasi 9.76.5
 vṛṣeva yūthā pari koçam arṣan 9.96.20
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.15
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda¹; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavaḥ 1.134.2
 mandantu tuā mandinaḥ sutāsaḥ 1.134.2
 ubhe yathā no ahani nipātaḥ 4.55.3
 ubhe yathā no ahani sacābhuvā 10.76.1
 tiraç cid ayaḥ savanā purūṇi 4.29.1
 tiraç cid ayaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhīr janibhiḥ sajoṣāḥ 6.50.13
 tvaṣṭā devebhīr janibhiḥ pitā vacaḥ 10.64.10
 viçām kavīm viçpatīm mānuṣīr iṣaḥ 3.2.10
 { viçām kavīm viçpatīm mānuṣīṇām 5.4.3
 { viçām kavīm viçpatīm çaçvatīnām 6.1.8
 purū sahasrā ni çīçāmi sākam 10.28.6
 purū sahasrā ni çīçāmi dāçuṣe 10.48.4
 { ud u ſya devaḥ savitā damūnāḥ 6.71.4
 { ud u ſya devaḥ savitā yayāma 7.38.1
 { ud u ſya devaḥ savitā savāya 2.38.1
 ud u ſya devaḥ savitā hiraṇyayā 6.71.1
 imam naro marutaḥ saçcatā vṛdham 3.16.2
 imam naro marutaḥ saçcatānu 7.18.25

¹ See p. 2.

- ratham ye cakruḥ suvṛtaṁ nareṣṭhām 4.33.8
 ratham ye cakruḥ suvṛtaṁ sucetasāḥ 4.36.2
 ṛtasya pathā namasā haviṣmatā 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
 anaçvo jāto anabhiçur arvā 1.152.5
 anaçvo jāto anabhiçur ukthiah 4.36.1
 pra dyāvā yajñāḥ prthivi ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāḥ prthivi namobhiḥ 7.53.1
 { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛñje 3.4.7 = 3.7.8
 { dāivyā hotārā prathamā suvācā 10.110.7
 tasmā etaṁ bharata tadvaçāya 2.14.2
 tasmā etaṁ bharata tadvaço dadīḥ 2.37.1
 viṣṇor eçasya prabhṛthe havāmahe 2.34.11
 viṣṇor eçasya prabhṛthe havirbhiḥ 7.40.5
 tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5
 tubhyaṁ suto maghavan tubhyaṁ pakvaḥ 10.116.7
 rāyas poṣaṁ yajamāneṣu dhārāya 10.122.8
 { rāyas poṣaṁ yajamānāya dhehi 10.17.9
 { rāyas poṣaṁ yajamānāya dhattam 8.59(Vāl. 11).7
 aryamā mitro varuṇaḥ pariḥ 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam āirayataṁ suar dṛço 1.112.5
 ud vandanam āirataṁ daṁsanābhiḥ 1.118.6
 yuvaṁ çvetaṁ pedava indrajūtam 1.118.9
 yuvaṁ çvetaṁ pedave açvināçuam 10.39.10
 indrā nv agnī avase huvadhyaī 5.45.4
 indrā nv agnī avaseha vajriṇā 6.59.3
 { viçvasya sthātūr jagato janitriḥ 6.50.7
 { viçvasya sthātūr jagataç ca gopāḥ 7.60.2
 viçvasya sthātūr jagataç ca mantavaḥ 10.63.8

A 5. Interchange between *triṣṭubh* and *jagati* as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good *jagati* or *triṣṭubh* line varies with an almost identical *jagati* or *triṣṭubh* whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form :

- sa indrāya pavase matsarintamaḥ 9.76.5
 sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the *triṣṭubh* form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, Vedic Metre, pp. 127, 317, not plausibly, corrects to matsarāvān. The second case is, perhaps, more critical:

sañ yo vanā yuvate bhasmanā datā 10.115.2

sañ yo vanā yuvate çucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read sañ yo vanā || yuvate çucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, çucidan to çucidantaḥ (Vedic Metre, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇaṁ ta ema ruçadūrme ajara 1.58.4

kṛṣṇaṁ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadūrme is probably short,¹ making the cadence ∪ ∪ ∪. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of rūçadūrme, and see under 1.58.4^d.

The fourth case is:

agnīṁ hotāram īlate vasudhitim 1.128.8

agnīṁ hotāram īlate namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10^a, and 1.69.7^a):

çiṣum jajñānaṁ haryataṁ mṛjanti 9.96.17

çiṣum jajñānaṁ hariṁ mṛjanti 9.109.12

sa hi kṣapāvān abhavad rayiṇām 7.10.5

sa hi kṣapāvān agnī rayiṇām 1.70.5

mathīd yad īm vibhrto mātariçvā 1.71.4

mathīd yad īm viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayatam and harim both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5^a. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

¹ Cf. the author, American Journal of Philology, iii, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated pādas is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an anuṣṭubh-gāyatrī pāda, upon which follows a final four-syllable, or more rarely a three-syllable pāda. Or, perhaps better, an octosyllabic pāda is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic pādas combined with 'four-syllable pādas', described by Oldenberg, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

guciḥ pāvaka ucyate 9.24.7

guciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kaṇvid poet (Nārada Kaṇva) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

guciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3^a.

It is interesting to observe that pādas consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3^o, virapçin ví mṛdho jahi raksasvinṭh, is such a pāda, making with two octosyllabic pādas a and b an uṣṇih stanza (Anukramanī, paroṣṇih). The two first pādas = RV. 7.32.8^{ab}; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2^b being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇih pādas, 1^o-3^o, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21; 24.1-3; and 25, in so-called *astārapaṅkti* metre, have the refrains *vi vo made* and *vivakṣase*. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain:

mā no duhṣaṅsa iṣata 1.23.9; 9.94.7

mā no duhṣaṅsa iṣatā vivakṣase 10.25.7

asme rayiṁ ni dhāraya 1.30.22

asme rayiṁ ni dhāraya vi vo made 10.24.1

{ viṣvā adhi griyo dadhe 2.8.5

{ viṣvā adhi griyo 'dhita 10.127.1

viṣvā adhi griyo dhiṣe vivakṣase 10.21.3

çīraṁ pāvakaçociṣam 3.9.8; 8.43.31; 102.11

çīraṁ pāvakaçociṣam vivakṣase 10.21.1

çreṣṭhaṁ no dhehi vāryam 3.21.2

çreṣṭhaṁ no dhehi vāryam vivakṣase 10.24.2

raṇan gāvo na yavase¹ 5.33.16

raṇan gāvo na yavase vivakṣase 10.25.1

vrajaṁ gomantam açvinam 10.62.7

vrajaṁ gomantam açvinam vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain:

iṣāno apratiṣkuta indro aṅga 1.84.7

iṣāno apratiṣkutaḥ 1.7.8

indro aṅga, though simple prose, is refrain in the *ṛca* 1.84.7-9. See under 1.7.8

upa srakveṣu bapsato ni ṣu svapa 7.55.2

upa srakveṣu bapsataḥ 8.72.15

ni ṣu svapa is refrain in the *ṛca* 7.55.2-4

indra viṣvābhīr ūtibhīr vavakṣitha 8.12.5

{ indra viṣvābhīr ūtibhīr 8.37.1-6; 61.5; 10.134.3

{ indro viṣvābhīr ūtibhīr 8.32.12

vavakṣitha is refrain in the *ṛca* 8.12.4-6

purupraçastam ūtaye ṛtasya yat 8.12.14

purupraçastam ūtaye 8.71.10

ṛtasya yat is refrain in the *ṛca* 8.12.13-15

vṛṣā tvam çatakrato vṛṣā havaḥ 8.13.31

vṛṣā tvam çatakrato 8.33.11

vṛṣā havaḥ is refrain in the *ṛca* 8.33.31-33

pibā somaṁ madāya kam 8.95.3

pibā somaṁ madāya kam çatakrato 8.36.1-6. Cf. 8.93.27^b-29^b

¹ Observe the irregular final cadence; cf. Oldenberg, *Prol.*, p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayah 5.51.5

pibā sutasyāndhaso madāya 7.90.1

abhi prayah is refrain in the troa 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasaḥ which is at the base of the triṣṭubh.¹

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that it to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6

vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dācuṣo grhaṁ namasvinaḥ 8.13.10

gantārā dācuṣo grham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyaṁ yathā vide 8.13.14

tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl.1).1; 69.4; 9.86.32.

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19

{ çuciḥ pāvaka ucyate 9.24.7

{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhuḥsasva pipyuṣim iṣam avā ca naḥ 8.13.25

{ dhuḥsasva pipyuṣim iṣam 8.54(Vāl. 6).7; 9.61.15

{ dhuḥsanta pipyuṣim iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdīhi sve dame 3.10.2

gopā ṛtasya dīdīhi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyaṁ sahovṛdham 3.10.9

havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

añhoç cid urucakrayo 'nehasaḥ 8.18.5

añhoç cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad imahe 8.18.3

çarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by ādityāso yad imahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad imahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ çuṣmam ā bharaḥ śuarvidam 9.106.4

dyumantaṁ çuṣmam ā bhara 9.29.6

Cf. 9.84.5^b.

¹ Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gayatrī line, may be turned into such a line by dropping its last four or three syllables.¹ This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is paralleled by a jagatī in the following cases:

çrutkarṇaṁ saprathastamam 1.45.7

çrutkarṇaṁ saprathastamam tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indraḥ somasya pītaye 8.12.12

indraḥ somasya pītaye vṛṣāyate 1.55.2

vṛṣāyate is cadence in 9.108.2; 10.94.9.

dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiraṇyavartanī çubhas patī 8.87.5

çubhas patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devaṁ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6

devaṁ martāsa ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence; e.g. 1.16.4°.

indraṁ jaitrāya harṣayan 9.111.3

indraṁ jaitrāya harṣayā çaçipatim 8.15.13

Cases of çaçipatī are frequent in cadence; so especially çaçipate as refrain dipody in 8.37.

rathe koçe hiraṇyaye 8.20.8

rathe koçe hiraṇyaye vṛṣaṇvasū 8.22.9

vṛṣaṇvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s.v.

{ samudrasyādhi viṣṭapi 8.97.5; 9.12.6

{ samudrasyādhi viṣṭapah 8.34.13

samudrasyādhi viṣṭapi maṇiṣiṇaḥ 9.107.14

maṇiṣiṇaḥ is cadence in all of its occurrences: 1.164.45; 2.21.5; 3.10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2.6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārdy āviçan 9.60.3

indrasya hārdy āviçan maṇiṣibhiḥ 9.86.19

maṇiṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

¹ See below, p. 541.

agnim hotāram īlate 6.14.2

{ agnim hotāram īlate vasudhitim ¹ 1.128.8

{ agnim hotāram īlate namobhiḥ 5.1.7

namobhiḥ is frequent as cadence; e.g. 7.53.1.

vṛṣā hy ugra ṛṇviṣe 8.6.14

vṛṣā hy ugra ṛṇviṣe parāvati 8.33.10

parāvati is frequent cadence: 1.47.7; 53.7; 112.13; 119.8; 134.4; 5.73.1; 8.8.14; 12.17; 13.15; 33.10; 45.25; 50(Vāl.2).7; 93.6; 97.4; 9.44.2; 65.22.

divo viṣṭambha uttamah 9.108.16

divo viṣṭambha upamo ² vicakṣaṇaḥ 9.86.35

vicakṣaṇaḥ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7^a.

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production :

çatam pūrbhir yaviṣṭhia 7.16.10

çatam pūrbhir yaviṣṭha pāhy añhasaḥ 6.48.8

pāhy añhasas is frequent cadence : 1.91.5; 6.16.30, 31; 7.15.15; 9.56.4.

gāḥ ṛṇvāno na nirṇijam 9.14.5; 9.107.26

gāḥ ṛṇvāno nirṇijam haryataḥ kaviḥ 9.86.26

nābhā prthivā adhi 3.29.4

nābhā prthivā adhi sānuṣu triṣu 2.3.7

yad vā pañca kṣitinaām 5.35.2

yad vā pañca kṣitinaām dyumnā ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship :

açatrur indra jajñise 1.133.2

{ açatrur indra januṣā sanād asi 1.102.8

{ anāpir indra januṣā sanād asi 8.21.13

sanād asi is cadence also in 7.32.24.

na tvāvān indra kaç cana 1.81.5

na tvāvān anyo divyo na pārthivaḥ 7.32.23

tubhyāyam adribhiḥ sutah 8.82.5

tubhyāyam somaḥ paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasūdhitim. I am not inclined to think that he is right; see under 1.1.2^c.

² Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule; see Oldenberg, *Prol.*, p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, *Prol.*, p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16

ā no mitrāvaruṇā havyajuṣṭīm ghṛtāir gavyūtim ukṣatam ilābhīḥ 7.65.4

Cf. ghṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatīnām 1.4.3

vidyāma sumatīnām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakrire 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāsāhaṁ vareṇyam 1.79.8

satrāsāhaṁ vareṇyam sahodām 3.34.8

Cf. 6.17.13^b.

agnīṁ hotāram ilāte 6.14.2

{ agnīṁ hotāram ilāte namobhīḥ 5.1.7

{ agnīṁ hotāram ilāte vasudhitim 1.128.8¹

na yat paro nāntaraḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

mahān mahibhir ūtibhīḥ 4.32.1

mahān mahibhir ūtibhīḥ saranyan 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5

divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhītaye 4.30.21

asvāpayad dabhītaye suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^d.

vṛṇīmahe sakhyāya 9.66.18

vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa iṣmīṇaḥ 5.87.5

svāyudhāsa iṣmīṇaḥ sunīṣkāḥ 7.56.11

Cf. 4.37.4^b.

kim aṅga radhracodanaḥ 8.80.3

kim aṅga radhracodanaṁ tvāhuḥ 6.44.10

somaṁ vīrāya cīpriṇe 8.32.24

somaṁ vīrāya cīpriṇe pibadhyaī 6.44.14

¹ See above, p. 539 top.

541] *Faulty verses of eight syllables corresponding with long lines*

- imañ no agne adhvaram 6.52.12
 { imañ no agne adhvaram juṣasva 7.42.5
 { asmākam agne adhvaram juṣasva 5.4.8
 uta syā naḥ sarasvatī 6.61.7
 uta syā naḥ sarasvatī juṣāṇā 7.95.4
 { ā no viçvābhīr ūtibhiḥ 8.8.1
 { ā vām viçvābhīr ūtibhiḥ 8.8.18 ; 7.3
 ā no viçvābhīr ūtibhiḥ sajoṣāḥ 7.24.4
 sajoṣāḥ is very frequent cadence; e.g. 4.5.1 ; 5.41.2 ; 6.3.1 ; 8.48.15.
 mā no mardhiṣṭam ā gataṁ 7.74.3
 mā no mardhiṣṭam ā gataṁ çivena 7.73.4
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvī 7.86.1
 rodasi cid urvī is a standing formula : 3.6.10 ; 56.7 ; 6.67.5 ; 7.57.1, &c.
 mahāḥ sa rāya eṣate 10.93.6
 mahāḥ sa rāya eṣate patir dan 1.149.1
 patir dan and paṭi dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.
 Cf. also under 9.97.5^b.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

- sañ vo madāso agmata 1.20.5
 sañ vo madā agmata sañ puramdhiḥ 4.34.2
 abhy arṣanti suṣṭutim 9.62.3
 abhy arṣata suṣṭutim gavyam ājim 4.58.10
 Read abhi arṣ² in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagati

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (∪ — ∪ ∪). The cadence of the eight-syllable pāda is usually ∪ ∪ ∪ ∪, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.¹ In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

- vṛtram jaghanvāñ arjāt vi sindhūn 4.18.7 ; 19.8
 vṛtram jaghanvāñ arjāt 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

¹ Cf. Oldenberg, Prol., p. 8, and the table of exceptional forms on p. 11.

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which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.152.1

ṛtena mitrāvaruṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

upa brahmāṇi harivo haribhyam 10.104.6

upa brahmāṇi harivaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8

draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6

sakhe vaso jaritṛbhyaḥ 1.30.10 ; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo juṣaṭ 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a is satisfied by anticipating cīketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudraḥ) cīketati ; see under 1.43.3.

ye cid dhi tvām ṛṣayaḥ pūrva ūtaye (juhūre 'vase mahi) 1.48.14

yac cid dhi vām pura ṛṣayo (juhūre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double saṁdhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpa āsan 1.179.2^a

ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭham vo atithīm grṇīṣe 1.186.3

preṣṭham vo atithīm (stuṣe mitram iva priyam) 8.84.1

stuṣe added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣran purastāt 7.83.3

eta u tye praty adṛṣran 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇe vasudhiti jihāte 3.31.17

anu kṛṣṇe vasudhiti¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajuṣṭīm (ghṛtāir gavyūtim ukṣatam ilābhiḥ) 7.65.4

ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5

{ prati vām sūra udite sūktāḥ 7.65.1

prati vām sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhitī in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvriam 9.69.8

açvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajasō viveṣa 10.27.7

yo asya pāre rajasah 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam aṅho na duritam kutaç cana 2.23.5

{ na tam aṅho devakṛtaṁ kutaç cana 8.19.6

na tam aṅho na duritam 10.126.1

Clear case of stunted pāda ; see under 2.23.5.

Cf. also under 5.1.8 ; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process : four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagati.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases :

yajamānāya sunvate 5.20.5, &c.

{ ṛjūyate yajamānāya sunvate 10.100.3

{ supṛāyve yajamānāya sunvate 10.125.2

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadra çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vayan te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8

{ ya ādrtyā çaçamānāya sunvate 8.66.2

{ tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.² As an instance outside of the RV. I note the following pair :

çataṁ te santv āvṛtaḥ AV. 6.77.3 ; MÇ. 9.4.1

agne aṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

¹ Arnold, VM., p. 315 : 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

² See JAOS. xxix. 288 ; and above, p. 9.

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Akin to this class are pairs of *pādas* which differ in their opening dipody and end in identical octosyllabic cadences, as :

ahho rājan varivaḥ pūrave kaḥ 1.63.7
hantā vṛtraṁ varivaḥ pūrave kaḥ 4.21.16
pra marṣiṣṭhā abhi viduṣ kavīḥ san 1.71.10
ava dyubhir abhi viduṣ kavīḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short *pāda* :

sāsahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1
indratvotāḥ occurs only once more, also as *pāda* opening, 8.19.16.
pavamāno vi dhāvati 9.37.3
vyānaḥ pavamāno vi dhāvati 9.103.6
vyānaḥ occurs twice more, both times as *pāda* opening, 3.49.3 ; 9.86.5.
somaṣṛṣṭhāya vedhase 8.43.11
kilālaṣe somaṣṛṣṭhāya vedhase 10.91.14
abhy aṣanti suṣṭutim 9.62.3
pavamānā abhy aṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhaḥ 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7
pṛthupājā amartyaḥ 3.27.5
vāḥvānaraḥ pṛthupājā amartyaḥ 3.2.11
aḥaniṁ yātumadbhyaḥ 7.104.25
nūnaṁ sṛjad aḥaniṁ yātumadbhyaḥ 7.104.20
vṛṣabhāya kṣitīnām 10.187.1
juhotana vṛṣabhāya kṣitīnām 7.98.1
pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10
atithigvāya ṣambaram 1.130.7
arandhaya 'tithigvāya ṣambaram 1.51.6
amṛtaṁ jātavedasam 8.74.5
pra-pṛa vāyam amṛtaṁ jātavedasam 6.48.1
suvīryaṁ svaḥvyam 8.12.33
sa no agniḥ suvīryaṁ svaḥvyam 3.26.3
prati paḥyema sūrya 10.158.5
jiog jīvāḥ prati paḥyema sūrya 10.37.7
triṇi padā vi cakrame 1.22.18 ; 8.12.27
yasmāi viṣṇuḥ triṇi padā vicakrame 8.52(Vāl.4).3
pavamānāya gāyata 9.65.7
vipaḥcite pavamānāya gāyata
vāhantu somaṣṭaye 4.46.3 ; 8.1.24
uṣarbudho vāhantu somaṣṭaye 1.92.18
huvema vājasātaye 6.57.1
devaṁ-devaṁ huvema vājasātaye 8.27.13

¹ See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaḥ ca mahyaṁ ca 9.32.6
chardir yacha maghavadbhyaḥ ca mahyaṁ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8^d; 7.104.7^c; 8.32.22^c):

siāma saprathastame 5.65.5
ṣarman siāma tava saprathastame 1.94.13

ā vājam darśi sātaye 5.39.3
nṛbhir yato vājam ā darśi sātaye 9.68.7

indra rāyā pariṇasā 4.31.12; 8.97.6
tvaṁ na indra rāiā pariṇasā 1.129.6

tvaṁ na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4
manyō vajrin abhi māṁ ā vavṛtsva 10.83.6

praty u adarṣy āyatī 7.81.1
citreva praty adarṣy āyatī 8.101.13

pūrṇāṁ vivaṣṭy āsicam 7.16.11
adhvaryavaḥ sa pūrṇāṁ vaṣṭy āsicam 2.37.1

rayiṁ soma ṣravāyyam 9.63.23
goarṇasaṁ rayim indra ṣravāyyam 10.38.2

jyotiṣā bādhatē tamaḥ 10.127.2
yena sūrya jyotiṣā bādhasē tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

diva ā prthivā rjīṣin 8.79.4
ā no diva ā prthivā rjīṣin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (◡ ◡ ◡), the ideal cadence after the caesura.¹ In this way both the shorter and the longer pāda usually present

¹ In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in :
pāhi dhūrter arāvṇaḥ 1.36.5
pāhi dhūrter araruṣo aghāyoḥ 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40:

indrāya çûsam arcati (10.133.1, arcata) 1.9.10; 10.133.1

indrāya çûsam harivantam arcata 10.96.2

mā no duhçaṁsa 1.23.9; 7.94.7; 10.25.7

mā no duhçaṁso abhidipsaur 1.23.10

abhi prayāṁsi vītaye 6.16.44

abhi prayāṁsi sudhitāni vītaye 1.135.4

Cf. abhi prayāṁsi sudhitāni hi khyat (10.53.2, khyat) 6.15.15; 10.53.2

vipraṁ hotāraṁ adruham 8.44.10

vipraṁ hotāraṁ puruvāraṁ adruham 6.15.7

samīcīnāso asvaran 8.12.32

samīcīnāso ṛbhavaḥ sam asvaran 8.3.7

rayīm dhattam çatagvinam 4.49.4

rayīm dhattam vasumantam çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṁsu śīdati 9.57.3

{ çyeno na vikṣu śīdati 9.38.4

{ çyeno na vaṁsu kalaçṣu śīdasi 9.86.35

{ avyo vāraṁ vi dhāvati 9.28.1; 9.106.10

{ avyo vāraṁ vi dhāvasi 9.16.8

avyo vāraṁ vi pavamāno dhāvati 9.74.9

çyeno na yonīm āsadat 9.62.4

çyeno na yonīm ghṛtavantam āsadam 9.82.1

pra ṇo naya vasyo acha¹ 8.71.6

{ pra no naya prataraṁ vasyo acha 6.47.7

{ pra tam naya prataraṁ vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a; 35.2^c; 9.63.28^e; 107.1^d). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8^a; 54.3^b; 5.25.8^b; 26.1^c; 9.70.9^b; 10.14.14^d):

arvāg ratham ni yachatam 8.35.22

arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2

atī viçvam vavakṣitha 1.81.5

atīdam viçvam bhuvanam vavakṣitha 1.102.8

tvam 1.1.8

tvam 1.1.8

vasupate vasūnām is cadence also in 3.30.19; 10.47.1.

¹ In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type; see under 6.47.7^b.

abhidrohaṁ carāmasi 10.164.4
 abhidrohaṁ manuṣiāḥ carāmasi 7.89.5
 uru kramiṣṭa jīvase 8.63.9
 uru kramiṣṭorugāyāya jīvase 1.155.4
 asmākam indra bhūtu te 6.45.30
 asmākam brahmedam indra bhūtu te 8.1.3
 ariṣyantaḥ sacemahi 2.8.6
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 kṛṣṇā tamāṁsi jañghanat 9.66.24
 kṛṣṇā tamāṁsi tviṣiā jaghāna 10.89.2
 indrāgnī rakṣa ubjātam 1.21.5
 indrāsomaḥ tapataṁ rakṣa ubjātam 7.104.1
 svar vāji siṣāsati 9.7.4
 svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çiprāḥ çirṣan hiranyayih 8.7.25
 çiprāḥ çirṣasu vitatā hiranyayih 5.54.11
 ūrdhvān naḥ karta jīvase 1.172.3
 kṛdhi na ūrdhvān carathāya jīvase 1.36 14
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato ; see under 1.144.7.

ariṣṭaḥ sarva edhate 1 41.2, 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate : see under 1.41.2.

dyumantaṁ çuṣmam uttamam 9.63.29 ; 67.3
 dyumantaṁ vājān vṛṣaçuṣmam uttamam 4 36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājān vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line :

mitraṁ huve varuṇaṁ pūṭadākṣam 7.65.1
 mitraṁ huve pūṭadākṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1 ; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{ab} and 9^{ac}) ; if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom) :

çikṣā çacivas tava naḥ çacibhiḥ 1.62.12
 çikṣā çacivaḥ çacibhiḥ 8.2.15

CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS: LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the **lexical** variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the **grammatical** variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms ‘synonymous pādas’ and ‘non-synonymous pādas’.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged ; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name ‘synonymous’; to the latter the opposite name ‘non-synonymous’. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of ‘synonymous pādas’.—The expression ‘synonymous’ is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter ; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

sīdatām barhīr ā sumat 1.142.7

ā barhīr sīdatām sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1

tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāl agnir ajaraḥ pitā naḥ 5.4.2

havyavāl agnir ajaraḥ canohitaḥ 3.2.2

Both verses are addressed to Agni. The words pitā naḥ, 'our father', and canohitaḥ, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagati, 'metrical ūha', as it were.¹ Or again :

ya ime rodasī ubhe 3.53.12

ya ime rodasī mahī 8.6.17 ; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahī are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çaunakya) :

anenājayad dyāvārthivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.² The Paippalāda omits ime in the first reading, anena dyāvārthivī ubhe ajayat ; and in the second also it omits ime.

Still farther apart are the meanings of the words çiṣum and aṇsum in the following pair, and yet the pādas containing them are synonymous :

çiṣum rihanti matayaḥ panipnatam 9.85.11 ; 86.13

aṇsum rihanti matayaḥ panipnatam 9.86.46

Here çiṣum and aṇsum are both designations of soma. Çiṣum, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech aṇsum rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anīkāḥ 3.1.15

çṛṇotu no damyebhir anīkāḥ 3.54.1

¹ See p. 531.

² See Bloomfield, *The Atharva-Veda*, p. 42.

Both are addressed to Agni. If *anika* really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated *pādas* to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus :

sumṛjīko bhavatu viçvavedāḥ 6.47.12 = 10.131.6

sumṛjīko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra ; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedāḥ* may not be used with Indra, but *viçvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedāḥ* for *jātavedāḥ* in RV. 4.1.20¹ ; see, e.g. under 1.12.1, where *viçvavedāḥ* appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On *ūha-pādas* as indicated by change of theme in the repeated *pādas*.—

The last example brings us to the kind of modification (*vikāra*) known as *ūha* ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The *ūha*-type is found throughout the Vedic texts (cf. e.g. *Āçvalāyana's* *Gṛhyasūtra* 1.7.13), beginning with the RV. itself. The *ūha*, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have :

adroghavācam matibhir yaviṣṭham 6.5.1

adroghavācam matibhir çaviṣṭham 6.22.2

The change is in one single sound (*y* and *ç*), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (*vikārya*), and which the *ūha* form (*vikṛta*) :

bṛhantam ṛṣvam ajaram yuvānam 3.32.7 ; 6.19.2

bṛhantam ṛṣvam ajaram suṣumnam 6.49.10

The first is addressed to Indra, twice ; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind' ; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of *ūha-pādas* they are differentiated nicely :

sa na stavāna ā bhara (sc. *rayim*) 8.24.3

sa naḥ punāna ā bhara (sc. *rayim*) 9.40.5 ; 61.6

¹ This is not placed in the right light by Ludwig, *Über die Kritik des Rig-Veda-Textes*, p. 35 ; see under 4.1.20.

Needless to mention, the first is Indra's pāda¹; the second Soma's (Pavamana). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1

havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmitra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6.25.9

viçvāmitrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

¹ Also Agni's in 1.12.11.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Saṁhitās and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indogermanische Forschungen xxxi. 156 ff. The Rīg-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair:

pra te pūrvāṇi karaṇāni vocam pra nūtanā maghavan yā cakārtha 5.31.6
prendrasya vocam prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocam is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhur te trīṇi divi bandhanāni 1.163.3^d
trīṇi ta āhur divi bandhanāni 1.163.4^a

The first statement proclaims its assertion emphatically; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs:

yaḥ pāvamānīr adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam 9.67.31
pāvamānīr yo adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam 9.67.32
amivā yas te garbhaṁ durnāmā yonim āçaye 10.162.1
yas te garbham amivā durnāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vāḷakhilya fashion (see above, p. 15):

çuṣṇasyāṇḍāni bhedati 8.40.10
āṇḍā ṣuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs:

pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ 9.57.1
pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well:

sīdatām barhir ā sumat 1.142.7
ā barhir sīdatām sumat 2.87.4

- prācīnaṁ barhīr ojaśā 1.188.4
 barhīḥ prācīnam ojaśā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viṣvā ca soma sāubhagā 8.78.8 ; 9.4.2
 soma viṣvā ca sāubhagā 9.55.1
 vatsam gāvo na dhenavaḥ 6.45.28
 gāvo vatsam na mātaraḥ 9.22.2
 indra somam imaṁ piba 10.24.1
 indra somam pibā imaṁ 8.17.1
 ṛṇutaṁ ma imaṁ havam 8.73.10
 imaṁ me ṛṇutaṁ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātām vartist tanayāya tmane ca 1.184.5
 bhujyūṁ yābhīr avatho yābhīr adhrigum 1.112.20
 yābhīḥ paktham avatho yābhīr adhrigum 8.22.10
 agne tvam yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasātāu 6.66.8
 yaṁ devāso avatha vājasātāu 10.35.14 ; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhīr ūtibhīḥ 1.7.4
 ugrābhīr ugrotibhīḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urvīm gavyūtīm abhayaṁ kṛdhi naḥ 7.74.4
 urvīm gavyūtīm abhayaṁ ca naḥ kṛdhi 9.78.5
 bādhasva dūre nirṛtīm parācāliḥ 1.24.9
 āre bādhetām nirṛtīm parācāliḥ 6.74.2¹
 Cf. also under 1.25.11^o ; 7.36.2^d.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression ; because, to some extent, they are each successively bent upon refining the work of their predecessors ; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

¹ Cf. āre bādhasva, &c., MS. 1.3.39 ; KS. 4.13 ; and, bādhetām dūram, &c., AV. 6.97.2 ; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7^d):

uṣaḥ sūnṛte prathamā jarasva 1.123.5

uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeha subhage vy ucha 1.113.7

uṣo no adya suhavā vy ucha 1.123.13

ā yad vām sūriā ratham 5.73.5

ā yad vām yoṣaṇā ratham 8.8.10¹

In a more marked degree the legendary narrations about the Aṣvins tend to rather monotonous repetitions which at times make entire or large parts of Aṣvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 1.117 show this kind of relation very obviously²:

ṣataṁ kumbhān asiṁcataṁ surāyāḥ 1.116.7

ṣataṁ kumbhān asiṁcataṁ madhūnām 1.117.6

ṣataṁ meṣān vṛkṣe cakṣadānam 1.116.16

ṣataṁ meṣān vṛkṣe māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṣvin hymns of slight variations that leave the pair essentially unchanged in meaning are:

etāni vām aṣvinā vīryāṇi 1.117.25

etāni vām aṣvinā vardhanāni 2.39.8

āyukṣātām aṣvinā yātave ratham 1.157.1

āyukṣātām aṣvinā tūtujiṁ ratham 10.35.6

Again the imitative Vālakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike; the variations are obviously intentional. So in the pair:

yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5

yaṁ te svadhāvan suadanti gūrtayaḥ 8.50(Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.³

agnir dvārā vy ṛṇvati (8.39.6, ūṇvate) 1.128.6; 8.39.6

ṣuṇiḥ pāvako vandyāḥ (7.15.10, pāvaka īdyāḥ) 2.7.4; 7.15.10

sakṣitvam ā vṛṇmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6

anāṣastā (2.41.16, apraṣastā) iva smasi 1.29.1; 2.41.16

¹ Both Sūryā and yoṣaṇā are the well-known bride of the Aṣvins; both are Uṣas in an especial mood: see the author, JAOS. xv. 186.

² Cf. p. 18.

³ For the pair 3.5.5: 4.5.8, see under 3.5.5.

juṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1; 8.13.13
 ā tvā bṛhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6; 6.44.19
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 vy āsa (10.29.8, āna) indrah pṛtanāḥ svojāḥ 7.20.3; 10.29.8
 sakḥāyaṁ vā sadam iḥ jāsapatiṁ (5.85.7, id bhrātaraṁ) vā 1.185.8; 5.85.7
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 namasyanta (5.3.4, daṣasyanta) uḥijah ṇasam āyoh 4.6.11; 5.3.4
 asmākām bodhy (10.103.4, edhy) avitā rathānām 7.32.11; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ viprāsa ḷate) adhvaraṣu 1.58.7; 10.30.4
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11; 44.27
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1; 10.30.15
 prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabhaṁ daṣadyum 1.33.14; 6.26.4
 viṣāṁ kavim viṣpatiṁ mānuṣiṇām (6.1.8, gaṇvatīnām) 5.4.3; 6.1.8
 yena gachathah (1.183.1, yenopayāthah) sukrto duronaṁ 1.117.2; 183.1
 ūrdh vām bhānuṁ (4.14.2, ketum) savitā devo aṣret 4.13.2; 14.2
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7
 vṛṣā (10.80.2, agnir) mahi rodasi ā viveṇa 3.61.7; 10.80.2
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyānām 6.44.21; 7.5.2
 rājā (9.86.7, vṛṣā) pavitram aty eti roruvāt 9.85.9; 86.7
 hotā (8.60.3, mandro) yajīṣtho adhvaraṣv Idyah 4.7.1; 8.60.3
 bṛhan mitrasya varuṇasya ṣarma (10.10.6, dhāma) 2.27.7; 10.10.6
 ugra ṛṣvebhir (8.49.7, ugrebhir) ā gahi 8.3.17; 8.49 (Vāl. 1).7; ṛṣva ṛṣvebhir ā gahi 8.50 (Vāl. 2).7
 asmākām (3.31.21, asmabhyam) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14; 31.21;
 4.22.10
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13; 10.152.3
 mahān (10.104.6, dāṣvān) asy adhvarasya praketaḥ 7.11.1; 10.104.6
 indram gīrbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5; 88.1
 cikitiṣān abhi (8.6.29, ava) paṇyati 1.25.11; 8.6.29
 sutā ime ṣucayo (8.93.22, ima uṇanto) yanti vitaye 1.5.5; 8.93.22
 aqatur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
 sahasracetaḥ (10.69.7, sahasrastarīḥ) ṣatanītha ṛbhvā 1.100.12; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28; gāvo vatsam na mātaraḥ 9.12.2
 eṣa pratena janmanā (9.42.2, manmanā) devo devebhyaḥ sutaḥ (9.42.2, pari) 9.3.9; 42.2
 pūrvī sānty (8.100.4, viṣvā jātāny) abhy astu (8.100.4, asmi) mahānā 2.28.1; 8.100.4
 viṣvā veda janimā (10.111.5, savanā) hanti ṣuṣṇam 3.31.8; 10.111.5
 uta trāyasva grṇato maghonaḥ (10.148.4, grṇata uta stin) 10.22.15; 148.4
 mahānti (3.30.2, sthirāya) vṛṣṇe savanā kṛtemā 3.1.20; 30.2
 abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10; 4.51.3
 tasmiṁ chūra (7.29.2, tasminn ū ṣu) savane mādāyasva 2.18.7; 7.23.5; 29.2
 tmane (2.33.14, mīdhvas) tokāya tanayāya mṛla 1.114.6; 2.33.14
 asmākam (7.42.5, imam no) agne adhvaraṁ juṣasva 5.4.8; 3.42.5
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2; 7.20.3
 pūrvīṣ ṭa indra (3.51.5, pūrvir aṣya) niṣṣidho janeṣu (3.51.5, martieṣu) 3.51.5; 6.44.11
 na tam aḥho devakṛtām (2.23.5, na duritām) kutāḥ cana 2.23.5; 8.19.6
 ayā (7.14.2, vayanā) te agne samidhā vidhema 4.4.15; 7.14.2
 sudugḥam iva goduḥe (8.52.4, goduḥaḥ) (followed by juhūmasi) 1.4.1; 8.52 (Vāl. 4).4
 pṛṣto divi pṛṣto (7.5.2, dhāy) agniḥ pṛthivyām 1.98.2; 7.5.2
 pravadyāmanā (3.58.3, suyugbhir aṣvāḥ) suvṛtā rathena 1.118.3; 3.58.3
 aṭjanann (7.80.2, pṛācikitat) sūryam yajnam agnim 7.78.3; 80.2
 sīdantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4; 9.64.29
 ṣyeno na vikṣu sīdati (9.57.3, vaṇsu sīdati) 9.38.4; 57.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4; 8.27.19, 21
 vy asmad dveṣo vitaraṁ (6.44.16, vuyavad) vy aḥhaḥ 2.33.2; 6.44.16
 pṛkṣam (1.135.5, āṣum) atyam na vājinam 1.129.2; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasah 9.76.1; 77.5
 vadhīd (9.109.22, ṛṇann) ugro riṇann apaḥ 8.32.2; 9.109.22
 iṣaṁ pṛñcantā (1.92.3, vahanthi) sukṛte sudānave 1.47.8; 92.3
 sā pakayā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16; 7.80.2
 devāṁ ādityāṁ aditiṁ (10.66.4, avase) havāmahe 10.65.9; 66.4
 viṣvasya jantor adhamam cakāra (7.104.16, adhamas padīṣṭa) 5.32.7; 7.104.16
 indrāya vocam varuṇāya saprathah (1.136.6, mīlhuṣe) sumṛṇikāya saprathah (1.136.6 mīlhuṣe)
 1.129.3; 136.6

tiro vārāṇy (9.62.8, romāṇy) avyayā 9.62.8; 67.4; 107.10¹

Cf. also under 1.1.5°; 8.10^b; 17.2^b; 29.2^a; 35.11^d; 64.16^d; 80.8°; 84.13°; 167.1^d; 184.2^a;
 3.27.4^b; 4.2.20°; 4.7^b; 5.17.2^d; 21.4^a; 7.90.4°; 8.3.4^b; 6.41^b; 8.5^b; 19.32°; 43.20°; 45.21^a;
 9.12.7^a; 23.5^a; 40.4°; 63.4°; 65.15^b; 85.9°.

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus:

ny ūhathuḥ purumitrasya yoṣam (10.39.7, yoṣaṇām) 1.117.20; 10.39.7
 asmabhyam carma bahulaṁ vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 somaḥ punānaḥ kalaṇṇeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes:

Triṣṭubh and Jagatī

havyavāḥ agnir ajaraḥ canohitaḥ (5.4.2, ajaraḥ pitā naḥ) 3.2.2; 5.4.2
 ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2; 36.4
 agnir devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8; 10.110.11
 yena vaṁśama pṛtanāsu caṭrūn (8.60.2, caṭdhataḥ) 6.19.8; 8.60.2
 damūnasaṁ gr̥hapatim amūram (5.8.1, vareṇyam) 4.11.5; 5.8.1
 vaha vāyo niyuto yāhy asmayuh (7.90.1, acha) 1.135.2; 7.90.1
 sam yō vanā yuvate cucidan (10.115.2, bhasmanā datā) 7.4.2; 10.115.2
 sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5; 97.3
 tīras tamo dadṛṣa ūrmyāśv ā (7.9.2, dadṛṣe rāmyāṇām) 6.48.6; 7.9.2
 rayim dhattam vasumantaṁ caṭagvinam (7.84.4, puruṣam) 1.159.5; 7.84.4
 sahasrīṇibhir upa yāhi vītaye (7.92.5, yajñam) 1.135.4; 7.92.5
 viṇo yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2
 dāivyā hotārā prathamā viduṣṭārā (10.66.13, purohita; 10.110.7, suvācā) 2.3.7; 10.66.13; 110.7

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmena cociṣā; agne (and agniḥ) ṣukreṇa cociṣā; see p. 9.

557] *Synonymous Pādas with added or subtracted Words*

viçvasya sthātūr jagataḥ ca gopāḥ (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8
pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1
svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapaḍā

mathīd yad īm vibhṛto (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 148.1
sa hi kṣapavān agnī (7.10.5, abhavad) rayiṇām 1.70.5 ; 7.10.5
çişuṇ jajñānam haryatam (9.109.12, hariṇ) mrjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarāṇām 1.1.8 ; 27.1 ; 45.4
ā no diva ā prthivyaḥ ṛjīṣin 7.24.3 ; diva ā prthivyaḥ ṛjīṣin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagati pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed; see, e.g. the interchange between arāvṇaḥ and araruṣo in the first example; or the interchange between uttamaḥ and upamo in the sixth example; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14
ye cid dhi vām pura ṛṣayo juhūre 'vase narā 8.8.6
ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭim ghṛtāir gavyūtim ukṣatam ilābhiḥ 7.65.4
ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
ariṣṭaḥ sa marto viçva edhate 10.63.13
mandra sujāta sukrato 8.74.7
mandra svadhāva ṛtājāta sukrato 1.144.7
divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35
ajasreṇa çociṣā çoçucac chuce 6.48.3
ajasreṇa çociṣā çoçucānaḥ 7.5.4

çiprah çirṣan hiranyayih 8.7.25
 çiprah çirṣasu vitatā hiranyayih 5.54.11
 abhi prayāñai vitaye 6.16.44
 abhi prayāñsi sudhitāni vitaye 1.135.4
 indrāya çūṣam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1
 indrāya çūṣam harivantam arcata 10.96.2
 mā no duḥṣaṇsa iṣata 1.23.9 ; 7.94.7 ; 10.25.7
 mā no duḥṣaṇso abhidipsur iṣata 2.23.10
 tvam iṣiṣe vasūnām 8.71.8
 tvam iṣiṣe vasupate vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2
 ye cit pūrva ṛtasāpah 10.154.4
 preṣṭham vo atithim grñiṣe 1.186.3
 preṣṭham vo atithim (stuṣe) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvi 7.86.1
 kim āṅga radhracodanaḥ 8.80.3
 kim āṅga radhracodanaḥ tvāhuḥ 6.44.10
 açatrur indra jajñiṣe 1.133.2
 açatrur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (uha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.) :

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhī rudra) mā parā dhāh 1.104.8 ; 7.66.4
 vayam somasya (2.12.15, ta indra) viçvaha priyāsaḥ 2.12.15 ; 8.48.14
 anumate (8.48.4, soma rājan) mṛṣayā naḥ svasti 8.48.4 ; 10.59.6
 somāpūṣaṇāv (6.52.16, agni parjanyaḥ) avataḥ dhiyaḥ me 2.40.5 ; 6.52.16
 indravīṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar brhat 10.65.1 ; 66.4
 brhaspate (6.61.3, sarasvati) devanido ni barhaya 2.23.8 ; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyam ghṛtavaj juhota 3.59.1 ; 7.47.3
 pra sindhum (6.49.4, vāyum) achā brhati manīṣā 3.33.5 ; 6.49.4
 stuhi parjanyaḥ (8.96.12, suṣṭutim) namasā vivāsa 5.83.1 ; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4 ; 10.83.2
 vasuḥ (8.71.11, agniḥ) sūnuḥ sahaso jātavedasam 1.127.1 ; 8.71.11
 tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
 pari ṇo hetī rudrasya (7.84.2, heḷo varuṇasya) vṛjyāḥ 2.33.14 ; 6.28.7 : see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havyā grbhāya 1.91.4 ; 6.47.28
 agne tvam (8.90.5, tvam indra) yaçā asi 8.23.30 ; 90.5
 agniḥ ukthāni vāvṛdhuḥ 2.8.5 ; indram ukthāni vāvṛdhuḥ 8.6.35 ; 95.6
 vāyav (6.16.10, agna) ā yāhi vitaye 5.51.5 ; 6.16.10
 agnir (9.45.4, indur) deveṣu patyate 8.102.9 ; 9.45.4
 somam (8.68.7, indram) codāmi pītaye 3.42.8 ; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agniḥ prayaty adhvarē in relation to indram prayaty adhvarē ; see p. 9. See also under 2.26.2° ; 5.4.7° ; 10.35.10°.

Interchanging gods implied in both or in one of the verses

sumṛīko bhavatu viṣvavedāḥ (Indra) 6.47.12 = 10.131.6
 sumṛīko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācam matibhir yaviṣṭham (Agni) 6.5.1
 adroghavācam matibhiḥ çaviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaram yuvānam (Indra) 3.32.7 ; 6.19.2
 bṛhantam ṛṣvam ajaram suṣumnā (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni) ; 8.24.3 (Indra)
 sa naḥ punāna ā bhara (Soma) 9.40.5 ; 61.6

viṣṭvi çamibhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Ṛbhus)
 viṣṭvi grāvānaḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)

sakṛc çukraṁ duduhe pṛṇir ūdhaḥ 6.66.1 (Pṛṇi)
 vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ 4.3.10 (Agni)

marudbhir it sanitā vājam arvā 7.56.23 (Maruts)
 tvota it sanitā vājam arvā 6.33.2 (Indra)¹

sa no vṛṣṭim divas pari 2.6.5 (Agni)
 te no vṛṣṭim divas pari 9.65.24 (Somaḥ)

Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāḥ 6.50.15
 vasiṣṭhāso abhy arcanty arkāḥ 7.23.6
 daçagvāso abhy arcanty arkāḥ 5.29.12
 jaritāro abhy arcanty arkāḥ 6.21.10

bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ; 10.89.17
 yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 bhujyum yābhir (8.22.10, yābhiḥ paktham) avatho yābhir adhrigum 1.112.20 ; 8.22.10
 yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7 ; 8.8.14²
 trāivṛṣṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāḥ 5.27.1 ; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other ; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast ; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs :

7.90.6 : içāṇāso ye dadhate svar ṇo gobhir açvebhir vasubhir hiraṇyākṣ
 10.108.7 : ayaṁ nidhiḥ sarame adribudhno gobhir açvebhir vasubhir nyṣṭaḥ

¹ In tvota, 'helped by thee', tvā refers to Indra ; cf. the crystallized compound indratvota.

² See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e.g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dāṣuṣe bhajati sūnaraṁ vasu 5.34.7
yo vāghate bhajati sūnaraṁ vasu 1.40.4
punar ye cakruḥ pitarā yuvānā 4.33.5
çacyākarta pitarā yuvānā 4.35.5
devo no yaḥ pṛthivīm viçvadhāyāḥ 1.73.3
imam ca naḥ pṛthivīm viçvadhāyāḥ 3.55.21
adha yo viçvā bhuvānābhi majmanā 2.17.4
imā ca viçvā bhuvānābhi majmanā 9.110.9
ā yas tatantha rodasī vi bhāsā 6.1.10
agne tatantha rodasī vi bhāsā 6.4.6

Cf. also under 1.39.6^a; 115.4^c; 175.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^a; 67.10^a; 7.22.2^b; 10.53.10^d.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

Examples without change of metre

punāno vācam janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12
yas ta ānat samidhā hayyadātīm (10.122.3, tam juṣasva) 6.1.9; 10.122.3
uttānahastā namasā vivāset (3.14.5, namasopasadya) 10.79.2, namasādhi vikṣu) 3.14.5;
6.16.46; 10.79.2
viçve ganta (10.35.13, adya) maruto viçva ūti 5.43.10; 10.35.13
rayim piçaṅgaṁ bahulaṁ vasiṁahi (9.107.21, purusprham) 9.72.8; 10.72.1
achidra garma dadhire (3.15.5, jaritaḥ) purūṇi 2.25.5; 3.15.5
indreṇa devāḥ sarathaṁ turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10
yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojaḥ 1.33.12; 7.91.4
vesi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2
ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriṇaḥ) 5.86.6; 8.12.4
pūrvir iṣo brhatir āreaghāḥ (9.87.9, jiradāno) 6.1.12; 9.87.9
vayam te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4
asi satya ṛṇayāvānediāḥ (2.33.11, ṛṇayā brahmaṇas pate) 1.87.4; 2.33.11
ririkvāśas tanvaḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3
tābhyāḥ (5.83.5, sa naḥ) parjanya mahi çarma yacha 5.83.5; 10.169.2
āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1; 54(Val.6).5

sūrya (7.101.6, tasminn) ātmā jagatas tasthuṣaṣ ca 1.115.1; 7.101.6
 ūrdhvaṁ bhānuṁ savitā devo aṣret (4.6.2, savitevāṣret) 4.6.2; 13.2
 bhayante viçvā bhuvanā marudbhīḥ (1.166.4, bhuvanāni harmā) 1.85.8; 166.4
 tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19; 102.16
 viçva adityā adite sajoṣāḥ (10.63.17, manīṣi) 6.51.5; 10.63.17
 mandraṁ hotāraṁ uçijo yaviṣṭham (10.46.4, namobhīḥ) 7.10.5; 10.46.4

Examples with change of metre

ubhe yathā no ahanī nipātaḥ (10.76.1, sacābhuvā) 4.55.3; 10.76.1
 tiraç cid ariyaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1; 8.66.12
 ud u ţya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1; 7.38.1; see under 2.38.1
 nāśya vartā na tarutā mahādhanō (6.66.8, nv asti) 1.40.8; 6.66.8
 indrā nv agnī avase huvadhyāi (6.59.3, avaseha vajriṇā) 5.45.4; 6.59.3
 ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2; 10.31.2; see under 1.128.2
 tvaṣṭā devebhīr janibhīḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10
 dadhāti ratnaṁ vidhate suviriam (4.12.3, yaviṣṭhaḥ) 4.12.3; 7.16.12
 dūtāṁ kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 agnīṁ hotāraṁ īlate vasudhitim (5.1.7, namobhīḥ) 1.128.8; 5.1.7; cf. under 1.128.8
 kṛṣṇaṁ ta ema ruçadūrme ajara (4.7.9, ruçataḥ puro bhāḥ) 1.58.4; 4.7.9
 anaçyo jāto anabhīçur arvā (4.36.1, ukthiāḥ) 1.152.5; 4.36.1
 pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā (7.53.1, namobhīḥ) 1.159.1; 7.53.1
 dāivryā hotārā prathamā viduṣṭarā (10.66.13, purohitā; 10.110.7, suvācā; 3.4.7, ny ṛñje) 2.3.7;
 3.4.7; 10.66.13; 110.7
 ariyamā mitro varuṇaḥ parijmā (8.27.17, sarātayaḥ) 1.79.3; 8.27.17; 10.93.4
 ava tmanā dhṛṣṭatā (4.7.9, bṛhataḥ) çambaraṁ bhinat (4.7.9, bhet) 1.54.4; 4.7.9
 purū sahasrā ni çīçāmi dāçuṣe (10.28.6, sākam) 10.28.6; 48.4
 ud vandanam āirayataṁ (1.118.6, āirataṁ) daṁṣanābhīḥ (1.112.5, svar ḍṛçe) 1.112.5; 118.6
 ratham ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, suçetasāḥ) 4.33.8; 36.2
 viçvāṁ kavīm viçpatim mānuṣiṇām (6.1.8, çaçvatīnām; 3.2.10, mānuṣiṛiṣaḥ) 3.2.10; 5.4.3; 6.1.8
 imāṁ naro marutaḥ saçeatānu (3.16.2, saçeatā vṛdham) 3.16.2; 7.18.25
 tasmā etaṁ bhārata tadvaçāya (2.37.1, tadvaço dadīḥ) 2.14.2; 37.1
 viṣṇor eṣasya prabhṛthe havāmahe (7.40.5, havirbhīḥ) 2.34.11; 7.40.5
 tubhyaṁ suto maghavan tubhyaṁ ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5; 10.116.7
 āpa oṣadhīr vanināni yajñiṣā (7.34.25, vanino juṣanta) 7.34.25; 10.66.9
 mā no martāya rīpave rakṣasvine (8.22.14, vājīnivasū) 8.22.24; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, çatamūte çatakrato (8.46.3); another praises him in the third person with the corresponding nominatives, çatamūtiḥ çatakratuḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakārtha (5.31.6); another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, *ṛghāyamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahi tvā rodasi ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasi (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*ṛghāyamāṇa*) of the verb, *invasi*, becomes the object (*ṛghāyamāṇam*) of the same verb, *invataḥ*, in the repeated *pāda*. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *uḥa*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of *verbum* or *nomen* (*substantivum* or *adjectivum*) or *pronomen*, may be presented under eleven heads, as follows :

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs :

- ghṛtaṁ duhrata āçiram* 1.134.6
- ghṛtaṁ duhata āçiram* 8.6.19
- mandasvā su svarṇare* 8.6.39
- mādayasva svarṇare* 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50 (Val. 2).5 should have substituted the awkward pāda, yaṁ te svadhāvan svadanti gūrtayah, for 8.49 (Val. 1).5, yaṁ te svadhāvan svadayanti dhenavah. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyām in 6.24.9. In 10.93.11 the pāda, (abhiṣṭaye) sadā pāhy abhiṣṭaye imitates, (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvam tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvam tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyam ṣarma bahulam vi yanta (5.55.9, yantana) 5.55.9; 6.51.5
adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.9.8
ādityair no aditiḥ ṣarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
ava tmanā dhṛṣatā (7.18.20, bhṛhataḥ) ṣambaram bhinat (7.18.20, bhet) 1.54.4; 7.18.20
yan mā somāso mamadan yad ukthā (10.48.4, somāsa ukthino amandiṣuḥ) 4.42.6; 10.48.4
vi yo rajāṁsy amimīta sukratūḥ (1.160.4, yo mame rajasi sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive :

ny ūhathuḥ purumitrasya yosām (10.39.7, yosaṇām) 1.117.20; 10.39.7
sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
rathā aṣvāsa uśaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
naras tokasya tanayasya sātāu (7.82.9, sātīṣu) 4.24.3; 7.82.9
vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
saṁ vo madāso agmata (4.34.2, madā agmata saṁ purandhiḥ) 1.20.5; 4.34.2
ṣaṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṇhasaḥ) 6.48.8; 7.16.10
pāhi dhūrter aravṇaḥ (7.1.3, dhūrter araruṣo aghayoh) 1.36.15; 7.1.13
ṣiprah ṣiṣan hiraṇyayīḥ (5.54.11, ṣiṣasu vitatā hiraṇyayīḥ) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus :

avāsrjaḥ (2.12.12, avāsrjat) sartave sapta sindhūn 1.32.12; 2.12.12
ā sūryam rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
jesaḥ (8.40.10, jesat) svarvatir apah 1.10.8; 8.40.10
avyo vāraṁ vi dhāvati (9.16.8, dhāvati) 9.16.8; 28.1; 106.10
viṣvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

çyeno na vaṇsu kalāṣeṣu śīdasi (9.57.3, vaṇsu śīdati) 9.57.3; 86.35
 ahan vṛtrañ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 viçvāñ puçyati (10.132.2, puçyasi) vāryam 1.81.9; 5.5.6; 10.132.2
 ā rodasi aprñā (4.18.5; 10.45.6, aprñā) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
 evadhvarā kṛnuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedaḥ) 3.6.6; 6.10.1; 7.17.3, 4
 suvedā no vasū kṛdhi (6.48.15, kaṭat) 6.48.15; 7.32.25
 antar mahāñç carati (10.4.2, carasi) rocanena 3.55.9; 10.4.2
 puro dadhat saniçyasi (5.31.11, saniçyati) kratum naḥ 4.20.3; 5.31.11
 pra nūtanā maghavan yā cakartha (7.98.5, maghavā yā cakāra) 5.31.6; 7.98.5
 abhi prayāñsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2
 sañ sūryeṇa rocace (9.2.6, rocate) 8.9.18; 9.2.6
 vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7; 10.153.3
 athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
 sadyo jajñāno havyo babbhūtha (8.96.21, babbhūva) 8.96.21; 10.6.7
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3; 10.7.22
 nṛmñā vasāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
 gobhir añjāno arṣasi (9.103.1, arṣati) 9.103.2; 10.7.22
 nyaññ uttānam anv esi (10.27.3, eti) bhūmim 10.27.13; 142.5
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
 ṛtāvāñ ṛtam ā ghosatho (8.25.4, ghosato) br̥hat 1.151.4; 8.25.4
 juṣethām (5.72.8, juṣetām) yajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmatutī). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8:

vadhīm vṛtrañ vajreṇa mandasānaḥ 10.28.7
 vadhīd vṛtrañ vajreṇa mandasānaḥ 4.17.3
 ṛtasya panthām anv emi sādhuḥ 10.66.13
 ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13
 yat sunvate yajamānāya çikṣam 10.27.1
 yat sunvate yajamānāya çikṣathāḥ 8.59 (Vāl. 11).1; 10.27.1
 viçvā jātāny abhy asmi mahnā 8.100.4
 viçvāni sānty abhy astu mahnā 2.28.1
 gr̥ham indraç ca ganvahi 3.69.7
 gr̥ham indraç ca gachatam 1.135.7; 4.49.3
 ratham na dhīraḥ svapā atakṣam 5.2.11; 29.5
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6¹

¹ In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataṁ prthivīm mātaraṁ vi, is imitated baldly in connexion with the plural Āṅgiras in 10.62.3, aprathayan prthivīm mātaraṁ vi; see under 6.72.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria :

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
 āsadyāsmin barhiṣi mādayethām 6.68.11
 āsadyāsmin barhiṣi mādayadhvam 6.52.13
 viṣvam āyur vy aṇavat 1.93.3
 viṣvam āyur vy aṇutam 10.85.42
 viṣvam āyur vy aṇutah 8.31.8
 somo arṣati (9.33.3, somā arṣanti) viṣnave 9.33.3; 34.2; 65.20
 yat sīm āgaḥ cakrāmā tat su mṛlata (7.93.7, mṛla) 1.179.5; 7.93.7
 yukṣvā (5.56.6, yuṅghvaih) hy aruṣi rathe 1.14.12; 5.56.6
 divaḥ ca gmaḥ ca rājasi (5.38.3, rājathah) 1.25.20; 5.38.3
 upa nah sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3
 yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5
 devatrā havyam ohiṣe (8.19.1, ohire) 1.128.6; 8.19.1
 pari dyāvaprthivi yāti (1.115.3, yanti) sadyah 1.115.3; 3.58.8
 sutānām pītim arhasi (5.51.6, arhathah) 1.134.6; 5.51.6
 huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
 kratum punīta (8.53.6, punata) ānusak 8.12.11; 53(Vāl. 5).6
 rayīm gr̥ṇatsu dhārāya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 imam no yajnam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 madhye divah svadhayā mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14
 rāyas poṣam yajamānāya dhattam (10.17.9, dheti) 8.59(Vāl. 11).7; 10.17.9
 ā no yāhy (8.8.5, yātam) upaṣṛuti 8.8.5; 34.11
 ṛṇutam (8.13.7, ṛṇudhi) jaritur havam 7.94.2; 8.13.7; 8.5.4
 aprathataṁ (10.62.3, aprathayan) prthivīm mātaraṁ vi 6.72.2; 10.62.3
 pra na sparhābhīr ūtibhis tīretam (7.58.3, tīreta) 7.58.3; 8.4.3
 sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvatah) 7.32.6; 8.31.5¹
 sa no mṛlātīdr̥ce 4.57.1 : tā no mṛlāta īdr̥ce 6.60.5
 rayīm dhattha (6.68.6, dhattho; 7.84.4, dhattam) vasumantam puruṣṣum 4.38.10; 6.68.6; 7.84.4

Participles

iṇānam (10.9.5, iṇānā) vāryānām 1.5.2; 24.3; 10.9.5
 rājantam (8.8.18, rājantāv) adhvarānām 1.1.8; 45.4; 8.8.18
 yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12; 5.4.4
 trir ā divo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5
 gr̥ṇāno jamadagninā 9.62.24; 65.25 : gr̥ṇānā (dual), &c. 3.62.18; 8.101.8
 dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1
 sutā (9.34.4, suta) indrāya vāyave 5.51.7; 9.33.3; 34.2
 ratnam devasya savitur iyanāḥ (7.52.3, iyanāḥ) 7.38.6; 52.3
 çumbhamāna (9.64.5, çumbhamānā) ṛtāyubhir mr̥jyamāno (9.64.5, mr̥jyamānā) gabhastyoḥ
 9.36.4; 64.5

¹ Cf. AV. 6.2.1, sunotā ca dhāvata.

B 5. Variation of finite verbs and participles or gerunds or the like

antariṣeṇa patatām (pres. participle gen. plur.) 1.25.7
 antariṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
 antariṣeṇa patati 10.136.4
 indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 sa naḥ pāvaka dīdivaḥ (3.10.8, dīdīhi) 1.12.10; 3.10.8
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28; 53(Vāl.5).2
 vyūṛṇhate (5.80.6, vyūṛṇvati) dāṇuse vāryāni 5.80.6; 6.50.8
 sa pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5; 9.99.6
 prarocayan (9.85.12, prārūcad) rodasi mātaraḥ çuciḥ 9.75.4; 85.12
 anārambhane tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6; 7.104.3
 vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
 api kratum sucetasāṁ vatema (7.60.6, vatantaḥ) 7.3.10; 60.6
 sam u vo (7.61.6, vām) yajñāṁ mahayan (7.61.6, mahayāṁ) namobhiḥ 7.42.3; 61.6
 somaḥ punānaḥ kalaçesu sīdati (9.96.23, sattā) 9.68.9; 96.23
 çyeno na yonim āsadat (9.82.1, gṛtvantam āsadam, gerund) 9.62.4; 82.1
 ṛtasya yonim āsadaḥ 5.21.4; . . . āsadam (gerund) 3.62.13; 9.8.3; 64.22
 iṣkartā vihrutaṁ punaḥ 8.1.12 (nom. agentis); 20.26 (2^d plur. aor. impv.)
 yad aṅga taviṣīyase (8.7.2, taviṣīyavaḥ) 8.6.26; 7.2
 indrāṁ jāitṛāya harṣayan (8.15.13, harṣayā çacipatim) 8.15.13; 9.111.3
 kṛṣṇā tamāṁsi jāṅghanat (10.89.2, tviṣyā jaghāna) 9.66.24; 10.89.2
 acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

ḥyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4; 10.59.6
 apatyasācaṁ çrutyaṁ varāthām (6.72.5, varātho) 1.117.23; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7
 mādayāse (8.103.14, mādayasva) svarṇare 8.65.2; 103.14
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23
 ṛghāyamāṇa invasi 1.176.1; ṛghāyamāṇam invataḥ 1.10.8
 dadhatho (7.75.6, dadhāti) ratnaṁ vidhate janāya 4.44.4; 7.75.6
 dhuksanta pipyūṣim iṣam 8.7.3; dhuksasva, &c. 8.13.25; 54(Vāl.6).7; 9.61.15
 strñta barhiḥ ānuṣak 1.13.5; tistire, &c. 3.41.2; strñanti, &c. 8.45.1
 ahūmahī (8.52.4, juhūmasi) çavasyavaḥ 6.45.10; 8.24.18; 52(Vāl.4).4
 viçvā adhi çriyo dadhe (10.21.3, dhise; 10.127.1, 'dhita) 2.8.5; 10.21.3; 127.1
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4; 8.27.19, 21
 jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16; 10.85.39¹
 pra no yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ prthu chardih 1.48.15; 8.9.1
 vy uchā (5.79.2, āucho) duhitar divaḥ 1.48.1; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under asāu jīva.

B 7. Variation of vocatives and other cases

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

- svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
 svadhvarā kṛṇuhi jātavedāḥ 3.6.6 ; 7.17.3
 pra nūtanā maghavā yā cakāra 7.9.8
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasrote çatāmagma 8.34.7
 sahasrotiḥ çatāmagmaḥ 9.62.14
 çatamūte çatakrate 8.46.3
 çatamūtiṁ çatakratum 8.99.8
 indav indrāya matsaram 9.26.6
 indum indrāya matsaram 9.53.4 ; 63.17
 indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
 açve na citre aruṣi 1.30.21
 açveva citrāruṣi 4.52.2
 { indra viçvābhir ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indra viçvābhir ūtibhir vavakṣitha 8.12.5
 indro viçvābhir ūtibhiḥ 8.32.12
 ugrābhir ugrotibhiḥ 1.129.5
 ugra ugrābhir ūtibhiḥ 1.7.4
 agne çukreṇa çociṣā 1.12.12 ; 8.44.14 ; 10.21.8
 agniḥ çukreṇa çociṣā 8.56 (Vāl. 8).5
 agniṁ çukreṇa çociṣā 1.45.4
 viçvāni deva vayunāni vidvān 1.189.1
 viçvāni devo vayunāni vidvān 3.5.6
 devebhyo havyvāhana 3.9.6 ; 10.118.5 ; 119.13
 devebhyo havyvāhanaḥ 10.150.1
 hotrābhir agne manuṣaḥ svadhvaraḥ 10.11.5
 hotrābhir agniṁ manuṣaḥ svadhvaraḥ 2.2.8
 indraṁ soma mādāyan dāivyam janam 9.80.5
 indraṁ somo mādāyan dāivyam janam 9.84.3
 indav indrasya sakhyam juṣāṇaḥ 8.48.2
 indur indrasya sakhyam juṣāṇaḥ 9.97.11

Cf. also under 5.28.6^b ; 8.69.10^d ; 9.36.5^b.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative ; the other in the accusative. Or, an important single word shows the same change in a pāda-pair :

- duḥçāṁso martyo ripuḥ 2.41.8
 duḥçāṁsaṁ martyam ripum 8.18.14
 agnī ratho na vedyāḥ 8.19.8
 agniṁ ratham na vedyam 8.84.1

açvasā vājasā uta 9.2.10

açvasām vājasām uta 6.53.20

pavamāno vicarṣaṇiḥ 9.28.5

pavamānaḥ vicarṣaṇim 9.60.1

yajīṣṭho havyavāhanaḥ 7.15.6

yajīṣṭhaḥ havyavāhanaḥ 8.19.21

Cf. yajīṣṭhaḥ havyavāhana 1.36.20; 44.5

mañhiṣṭho vājasātaye 8.4.18; 88.6

mañhiṣṭhaḥ vājasātaye 1.130.1

avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6

avyo vāre pari priyam 9.50.3

tiro rajāṅsy aspṛtaḥ 9.3.8

tiro rajāṅsy aspṛtam 8.82.9

rathitamo rathinām 8.45.7

rathitamaḥ rathinām 1.11.1

dhanamjāyo rāṇe-rāṇe 1.74.3

dhanamjayaḥ rāṇe-rāṇe 6.16.15

tiras tamāṅsi darçataḥ 3.27.13

tiras tamāṅsi darçatam 8.74.5

asya hi svayaçastaraḥ 5.17.2

asya hi svayaçastaram 5.82.2

parvateṣv apaçṛitaḥ 5.61.19

parvateṣv apaçṛitam 1.84.18

stomebhir havanaçrutā (nom. dual) 6.59.10; 8.8.7

stomebhir havanaçrutam 8.12.23

iha tyā sadhamādya (sc. harī, in nominative) 8.32.29 = 8.93.24

iha tyā sadhamādya (sc. harī, in accusative) 8.13.27

{ indrāya madhumattamaḥ 9.67.16

{ indrāya madhumattamāḥ 9.12.1

indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitiveness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair :

ṛghāyamāṇa invasi 1.176.1

ṛghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

uçanā (nominative) yat parāvataḥ 1.130.9

uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
 punānasya prabhūvasoḥ 9.35.6
 ṛbhum ṛbhukṣaṇo rayim 4.37.5
 ṛbhukṣaṇam ṛbhum rayim 8.93.34
 tuvidyumna yaśasvataḥ (3.16.6, °vatā) 1.9.6; 3.16.6
 sidhram adya diviṣṛṣam (5.13.2, °sṛṣaḥ) 1.142.8; 2.41.20; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4; 5.66.4
 agniḥ tuviṣṛavastamaḥ (5.25.5, °tamam) 3.11.6; 5.25.5
 stotṛbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8; 8.32.7
 asmabhyam carṣaṇisāham (7.94.7, °sahā) 5.35.1; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7; 8.7.35
 ṛtasya padaīm (10.177.2, pade) kavayo ni pānti 10.5.2; 177.2
 janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9; 5.23.3; 35.6; 8.5.17; 6.37
 varuṇa mitra dāṇṣaḥ (8.47.1, dāṇṣe) 5.71.3; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13; 97.5; 9.12.6
 brahmadviṣe (10.182.3, °dviṣaḥ) ṣarave hantavā u 10.125.6; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 1.11.8; 6.60.7; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work; see, e.g. (under 4.56.2):

devī (dual) devebhīr yajate yajatrāiḥ 4.56.2
 devī (singular) devebhīr yajatā yajatrāiḥ 7.75.7
 devī (singular) devebhīr yajatā yajatra 10.11.8

The following list includes the remaining cases:

sāmṛājyāya sukratuḥ (8.25.8, °kratū) 1.25.10; 8.25.8
 ni duryoṇa āvrṇaṇ mṛdhraṇvācaḥ (5.32.8 °vācam) 5.29.10; 32.8
 ā pavasva sahasraṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 divi pravācyam kṛtaḥ (2.24.4, kṛtam) 1.105.16; 2.24.4
 jyotiṣ viṣvasmāi bhuvanāya kṛṇvati (4.14.2, kṛṇvan) 1.92.4; 4.14.2
 indrāya somaḥ suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13
 yāvhi ṛtasya mātara (9.35.5, mātaraḥ) 1.142.7; 5.5.6; 9.33.5; 102.7; 10.59.8
 devā (7.47.3, devīr) devānām api yanti pāthaḥ 3.8.9; 7.47.3
 asmabhyam gātuvittamaḥ (9.101.10, °māḥ) 9.101.10; 106.6
 pari tmanā viṣurūpo jigāsi (7.84.1 °rūpā jigāti) 5.15.4; 7.84.1
 patir (5.86.4, pati) turasya rādhasaḥ 5.86.4; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2; 67.4
 stomebhīr havanaṣrutā (8.12.23, °tam) 6.59.10; 8.8.7; 12.23
 indrāya madhumattamāḥ (9.63.19, °mam; 9.67.16, °mah) 9.12.1; 63.19; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 68.7
bhakṣīya te (5.57.7, vo) 'vaso dāivyaśya 4.21.10 ; 5.57.7
yat te (10.2.4, vo) vyaṁ pramināma vratāni 8.48.9 ; 10.2.4
viçvet tā te (10.39.4, vām) savaneṣu pravācyā 1.51.13 ; 10.39.4
arvāñcā vām (8.4.14, arvāñcām tvā) saptayo 'dhvaraçriyaḥ 1.47.8 ; 8.4.14
asme vo (7.70.5, vām) astu sumatiç canisthā 7.57.4 ; 70.5
sam u vo (7.61.6, vām) yajñam mahayan (7.61.6, 'yam) namobhiḥ 7.42.3 ; 61.6
ā vām (8.8.1, no) viçvābhīr ūtibhiḥ 8.8.1, 18 ; 87.3
mo ca naḥ (10.59.8, mo ṣu te) kiṁ canānamat 9.114.4 ; 10.59.8-10
taṁ (7.94.5, tā) hi çaçvanta īlate 5.14.3 ; 7.94.5
sa (9.65.24, te) no vṛṣṭim divas pari 2.6.5 ; 9.65.24
sa (6.61.9, sā) no viçvā ati dvisaḥ 5.29.9 ; 6.61.9
eta u tye (7.83.3, etā u tyāḥ) praty adṛçran (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3
toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
yaḥ (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vām pura ṛṣayaḥ 1.48.14 ; 8.8.6
imaṁ stomam juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
mama (10.6.7, tam te) devāso anu ketam āyan 4.26.2 ; 10.6.7
imām ma (8.12.31, ta) indra suṣtutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6^a, 9^a ; 5.35.5^a ; 7.32.22^a.

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu sīdati 9.38.4
{ çyeno na vaṁsu kalaçeṣu sīdasi 9.86.35
çyeno na vaṁsu sīdati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camṣu sīdati 9.20.6 ; 99.6
camṣv ā ni sīdasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu sīdasi, 1.14.11 ; ni ṣu svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu sīdasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇī-sah, as compared with rayi-ṣah, abhi-ṣah, çatru-ṣah, &c., is similarly prevented by the preceding syllable ṇi.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated *pādas* cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, *pādas* or stanzas. An account of the most prominent divinities can be rendered in 'double chalk': we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated *pādas* concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of *pādas* repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic *pādas*, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the 'school-character' of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

Critical significance of the use of the same line with different themes.—A final estimate of the antiquarian character of the Rig-Veda, and the philological methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more *pādas*, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as *samrājāṁ carṣaṇīnām* in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called *dhartārā carṣaṇīnām* in 1.17.2, an epithet which they in turn share with Mitra and Varuṇa in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *riṛikvāṇsas tanvaḥ kṛvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyavāhanaḥ* (!) : the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavahana*, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain *pāda* assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the *pāda* is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully :

In 1.142.3 *Narāṇsa*, a form of Agni in an *Āpri*-hymn, is said to be *çuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful'; in 9.24.6 *Soma Pavamāna* is referred to in the same *pāda*; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3; 5.80.4 (*ṛtasya panthām anv eti sādhu*); the same statement about a sacrificer in 10.66.3 (*ṛtasya panthām anv emi sādhuḥ*) shows the *pāda*, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess *Aurora* (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitaraṁ varīyaḥ*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *R̥bhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvī çamr̥bhiḥ sukr̥taḥ sukr̥tyayā*; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvāṇaḥ*). In 1.139.3 *God Surya*, like *God Savitar*, controls unfailing laws, *deva iva savitā satyadharmaḥ*; in the charm against gambling, 10.34.8, the same *pāda* figures irrelevantly, or at least obscurely. The *pāda*, *devo na yaḥ savitā satyamanmā*, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to *Soma* in 9.97.48; see under 1.73.2^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, 1. 3).

Again, the *pāda*, *yahvī ṛtasya mātaraḥ*, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the *apri-stanzas*, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (*Rodasi*) in 10.59.8. But in 9.33.5 the formula is changed to the plural, *yahvīṛ ṛtasya mātaraḥ*, and applied loftily, yet secondarily, to the 'cows of prayer', *brahmīḥ*, who are the mothers of *ṛta* in the sense of 'sacrificial law', i.e., 'sacrifice'; see under 1.142.7°. In 1.8.5 Indra's might is said to be as extensive as the sky, *dyaūr na prathinā čavaḥ*; in 8.56(Val.8).1, a *danastuti*, the same *pāda* figures loosely as an attribute of *Dasyave Vṛka*'s generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, *sumṛṇīkaḥ svavāṇ yātv arvāṇ*; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the *Açvins*' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 *Sūrya* is said to look upon all beings, *abhi viçvāni bhuvanāni caṣṭe*, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet *jetāram aparajitam* 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The *pāda*, *pari ṇo (or vo) hetī rudrasya vṛjyāḥ*, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari ṇo (no) rudrasya hetir vṛṇaktu
pari no hetī rudrasya vṛjyāḥ (vṛjyāt)
pari tvā rudrasya hetir vṛṇaktu
parī vo rudrasya hetir vṛṇaktu
pari vo hetī rudrasya vṛjyāḥ (vṛjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel *pāda*, much changed in form and sense: *pari ṇo heḷo varuṇasya vṛjyāḥ*, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The *pāda*, *guhā hitaṁ guhyam gulham apsu*, occurs thrice: in 2.11.5 it is applied to *Vṛtra-Ahi*, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to *madhu* or *soma*, its various uses surely are critically important; see its discussion under 2.11.4^d. In 4.36.1, *anaçvo jāto anabhiçur ukthyāḥ* (sc. *rathāḥ*), a wonderful car which the *Ṛbhus* have contrived for the *Açvins* is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, *anaçvo jāto anabhiçur arvā*, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous *pāda*; see under 1.152.5^a. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated *pādas* are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.—The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

samudram iva sindhavaḥ, 'as rivers to the sea': of songs of praise which cause Indra to grow in strength, 8.6.35; of soma which enters Indra, 8.92.22; 9.108.16.

samudrāyeva sindhavaḥ, 'as rivers to the sea': of songs going to Agni, 8.44.25; of bending under Indra's anger, 8.6.4.

samudra iva pinvate, 'swells as the sea': of Indra's belly, 1.8.7; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4^b.

samudre na sindhavo yādamānāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5: the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

āpo na pravatā yatīḥ, 'as waters go down a hill': of the Kāṇvas' song, 8.6.34; of Indra's liberality, 8.13.8; of the flow of milk (gāvaḥ), 2.24.2. Cf. nimnaḥ na yanti sindhavaḥ 5.51.7. samudraḥ na saṁcaraṇe sanīṣyavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vāgrā arsaṁti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2. vājayanto rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateṣu oṣadhīṣu apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pareṣu yā guhyeṣu vrateṣu, 'which are in the highest secret laws' (obscurely mystic); of the seats of the Gods, 3.54.5; of the three Nīrtis (Goddesses of Destruction), 10.114.2.

upa sraṁkṣeṣu bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyaṁ kṛtaḥ (or, kṛtam), 'made a theme of praise in heaven': of the path of the Ādityas, 1.105.16; of Indra's heroic might, 2.22.4.

utso deva hiraṇyayaḥ ' (thou art), O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

anārambhane tamasi praviḍdham, 'cast into bottomless darkness': of Tugra's son, so treated by his father, 1.182.6; . . . pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogam ānat, 'when a mortal has come to the enjoyment of thee': in a hymn to Agni, 10.7.2; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viṣurūpo jigāsi, 'by thyself thou goest about in diverse forms': of Agni, 5.15.4; pari tmanā viṣurūpā jigāti 'by herself she goes about in various forms': of the sacrificial ladle (in its various shapes), ghṛtāci, &c. (sc. juhū), 7.88.1.

salakṣmā yad viṣurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind': in the dialogue between Yama and Yamī, 10.10.2; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat': of a bird of omen, 2.42.1; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.¹ Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (*janitā divo janitā prthivyāh*); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well²; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative *pādas*, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (*rodasī*, *rajasī*), or heaven and earth:

vi yas tastaṃbha rodasī: of Pavamāna Soma, 9.101.15; . . . *rodasī cid urvī*, of Varuṇa, 7.86.1. *vi yo mame rajasī sukratūyayā*: of Sūrya, 1.160.4; . . . *raajāṃsi amimīta sukratuh*, of Vāiṣṭvānara, 6.7.7. Cf. *yo rajāṃsi vimame pārthivāni*, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, *Religion of the Veda*, p. 64.

² Cf. 2.40.1, *somāpūsaṇā* . . . *jananā divo jananā prthivyāh*—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpaprūṣī pārthivāny uru rajo antarikṣam: of Sarasvatī, 6.61.11; ā paprau pārthivam rajaḥ: of Indra, 1.81.5.
 ā rodasi aprṇā (or, aprṇāj) jāyamanah: of Agni, 3.6.2; 10.45.6; of Vāicvānara, 7.13.2; of Indra, 4.18.5.
 āpaprivān rodasi antarikṣam: of Agni, 1.73.8; of Sūrya, 10.139.2.
 ā rodasi vṛṣabho roravīti: of Agni, 10.8.1; of Bṛhaspati, 6.73.1.
 ubhe ā paprau rodasi mahitva: of Indra, 3.54.15; 4.16.5; of Sūrya, 8.25.18.
 janitā divo janitā prthivāḥ: of Indra, 8.36.4; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.
 divaḥ ca gmaḥ ca rājasi: of Varuṇa, 1.25.20; . . . rājathah, of Indra and some other divinity, 5.38.3.
 aprathayan prthivīm mātaraṁ vi: of Aṅgirasah, 10.62.3; aprathataṁ, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat prthivīm paprathac ca, of Indra, 1.103.2; 2.15.2.
 paro divā para enā prthivya: of Viṣvakarman, 10.82.5; of Vāc, 10.125.8.
 saṁ keṣṇī sam u sūryam: (sc. dadhuḥ) of Maruts, 8.7.22; (sc. adhūnuta) of Indra, 8.52 (Vāl. 4). 10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky; illumining the spaces of the heavens (rocanā); or dwelling in, or coming from the heavens or their shining regions: ā sūryam rohayad (or, rohayo) divi: of Indra, 1.7.3; 8.89.7; of Pavamāna Soma, 9.107.7; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4^c; 6.44.23^b.
 tvam sūryam arocayaḥ: of Indra, 8.98.2; yayā sūryam arocayaḥ: of Soma, 9.63.7.
 viṣvam ā bhāsi (or, bhāti) rocanam: of Uṣas, 1.49.4; of Sūrya, 1.10.4; of Indra, 3.44.4.
 vibhrajāṁ jyotiṣā svar agacho rocanam divaḥ: of Indra, 8.98.3; of Sūrya, 10.170.4.
 divaḥ cid rocanā adhi: of Uṣas, 1.49.1; of Maruts, 5.56.1; of Aṇvins, 8.8.7.
 tī rocanā divyā dhārayanta: of Ādityas, 2.27.9; of Indra (with Ādityas), 5.29.1.
 triṣṭv ā rocane divaḥ: of Viṣve Devāḥ, 1.105.5; of Soma in a hymn to Indra, 8.69.8. Cf. tṛtīye prṣṭhe adhi rocane divaḥ, of Soma, 9.86.27.
 nāma tṛtīyam adhi rocane divaḥ: in a hymn to Viṣṇu and Indra, 1.155.3; to Pavamāna Soma, 9.75.2.
 ubhā devā diviṣṛṣā: of Indra and Vāyu, 1.23.2; of Aṇvins, 1.22.2.
 saṁ sūryeṇa rocace (or, rocate): of Uṣas, 8.9.18; of Pavamāna Soma, 9.2.6.
 ā yad yonim hiranyayam: (sc. sadathah) of Mitra and Varuṇa, 5.67.2; (sc. sīdati) of Pavamāna Soma, 9.64.20.
 madhye divaḥ svadhayā mādayante: of Pitarah, 10.15.14; . . . mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world; of its creatures, and of the races or clans of men; of the sacrifice and divine law; of the prosperity of gods; and of universal power:
 yasmin viṣvāni bhuvanāni tasthuḥ: of Parjanya, 7.101.4; of Viṣvakarman, 10.82.6. Cf. eko viṣvasya bhuvanasya rājā, of Indra 3.46.2; 6.36.4.
 sa retodhā vṛṣabhaḥ ṣaṣvatīnām: of Parjanya, 7.101.6; of a Tvaṣṭar-like god, 3.56.3.
 viṣvasya sthātūr jagato janitrīḥ: of the Waters, 6.50.7; . . . jagataḥ ca gopāu, of Mitra and Varuṇa, 7.60.2; . . . jagataḥ ca mantavaḥ, of Viṣve Devāḥ, 10.63.8. Cf. 4.53.6.
 dhartārā carṣaṇīnām: of Indra and Agni, 1.17.2; of Mitra and Varuṇa, 5.66.3.
 samrātāṁ carṣaṇīnām: of Agni, 3.10.1; of Indra, 10.134.1. Cf. dhartārām mānuṣīnām, of Agni, 5.9.3.
 viṣvā yaḥ carṣaṇīr abhi: of Indra, 1.86.5; of Agni, 4.7.4; 5.23.1.
 yaḥ pañca carṣaṇīr abhi: of Agni, 7.15.2; of Pavamāna Soma, 9.101.9; yā, &c., of Indra and Agni.

vṛṣā sindhūnām vṛṣabha stīyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vāiṣvānara, 7.5.2
 imām ca naḥ prthivīm viṣvadhāya upakṣeti hitamitro na rāja : of Indra, 3.55.21 ; devo na yaḥ
 prthivīm, &c., of Agni, 1.73.3
 uruṁ yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 tantuṁ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14
 yūyam ṛtasya rathyah : of Ādityās, 7.66.12 ; of Viṣve Devāḥ, 8.83.3. Cf. ṛtasya sāmān (4.7.7,
 dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 ṛju marteṣu vṛjinā ca paṇyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaṣ cakārtha : of Vāiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiṣ cakrathur āryāya : of Aṇvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiṣ-
 vānara, 7.5.6
 haste dadhāno naryā purūṇi : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jajñāno havyo babbūtha : of Agni, 10.6.7 ; . . . babbūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

Piety and service of the gods

Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasāpaḥ, 10.154.4. Typical holy (sinless) saints of yore.
 ratham na dhīraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9^a ; 4.16.20^b ; 6.67.10^a.
 brahmā kas taṁ saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.20
 ratnam devasya savitur iyanāḥ, of a pious jāspati, 7.38.6 . . . iyanāḥ, of the Aṅgiras, 7.52.3
 taṁ (7.94.5, tā) hi ṣaṇvanta īlate 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānāya cīkṣathāḥ 8.59 (Vāl. 11).1 ; . . . cīkṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4; 5.37.1
 yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4; yajamānasya sunvataḥ 6.54.6; 60.15
 sunoty ā ca dhāvati 7.32.6; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1
 juhota pra ca tiṣṭhata 1.15.9; 10.14.14
 grāvā yatra madhusud ucyate bṛhat 10.64.15; 100.8
 sutaḥ somaḥ pariśiktā madhūni 1.177.3; 7.24.3
 priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5; in an
 Agni hymn, 10.45.10
 (eśām) sumnam bhikṣeta martyaḥ 8.7.15; 18.1
 dācāvānsam upa gachataṁ 1.47.3; 4.46.5
 pibatam dācuṣo grhe 4.46.6; 49.6; 8.22.8
 gantārā dācuṣo grhe 8.3.10; 5.5; 22.3
 yena gachathāḥ sukṛto duroṇam 1.117.2; yenopayāthaḥ sukṛto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyaṁ) avatām dhiyaṁ me 2.40.5; 6.52.16
 iṣānā pipṣatām dhiyaḥ 5.71.2; 7.94.2; 9.19.2
 aviṣṭam dhiyo jigr̥taṁ puramdhiḥ 4.50.11; 7.64.5 = 65.5; 9.7
 kratum punita ānuṣak 8.12.11; ... punata ānuṣak 8.53(Vāl. 5).6. Cf. kratum punita
 ukthyam 8.13.1
 dakṣam sacanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

stṛṇta barhir ānuṣak 1.13.5; stṛṇanti, &c. 8.45.1; tistire, &c. 3.41.2
 edam barhir yajamānasya sīda 3.53.3; 6.23.7
 stīrṇe barhiṣi samidbhāne agnāu 4.3.11; 6.52.17
 edam barhir sado mama 3.24.3; 8.17.1
 idam no barhir āsade 1.13.7; 8.65.6; 10.188.1
 { ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 { sīdatām barhir ā sumat 1.142.7
 āsadyāsmiṁ barhiṣi mādayadhvam 6.12.13; ... mādayethām 6.68.11; ... mādayasva 10.17.8
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 janāso vṛktabarhiṣaḥ 5.23.3; 35.6; 8.5.17; 6.37; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi tottrasya sakhyasya gātana (10.78.8, gāta) 5.55.9; 10.78.8
 imam stomam juṣasva naḥ (8.43.16, me) 1.12.12; 8.43.16
 stoma vāhiṣṭho antamaḥ 6.45.30; 8.5.18
 upemām suṣṭutim mama 8.5.30; 8.6
 stomebhir havanaçrutā (8.12.23, çrutam) 6.59.10; 8.8.7; 12.23
 uktham madaç ca çasyate 1.86.4; 4.49.1
 mandasva dhītibhir hitaḥ 8.60.4; 10.140.3
 upa brahmāṇi çṛṇava imā naḥ 6.40.4; 7.29.2
 upa brahmāṇi çṛṇutaṁ giro (6.69.7, havam) me 6.69.4, 7
 çṛṇutaṁ jaritur havam 7.94.2; 8.85.4; çṛṇudhi, &c. 8.13.7
 imā u su çrudhī girah 1.26.5; 45.5; 2.6.1
 sa dhībhir astu sanitā 4.37.6; 8.19.9
 sisāsanto manāmahe 8.95.3; 9.61.11
 devam martāsa ūtaye 3.9.1; 5.22.3; 8.11.6; ... ūtaye havāmahe 1.144.5
 nāmāni cid dadhire yajñiyāni 1.72.3; 6.1.4
 Cf. under 1.8.10^b; 17.2^b; 77.4^d; 8.12.10^a.

Soma-sacrifices and others

asya somasya pītaye 1.23.1; 32.1; 4.49.5; 5.71.3; 6.59.10; 8.76.6; 94.10-12
 ā yātam somapītaye 4.47.3; 8.22.8
 somapā somapītaye 1.21.3; 4.49.3

sutāvanto havāmahe 8.17.3; 51 (Vāl. 3).6; 61.14; 93.30. Cf. under 1.84.9^b; 4.45.5^d.
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6
 imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 juṣethām yajñam iṣṭaye 5.78.3; 8.38.4
 juṣethām yajñam bodhataṁ havasya me 2.36.6; 8.35.4
 yajñair vidhema namasā havirbhiḥ 2.35.12; 4.50.6
 ȝci yāt te rekṇa āyanta sabardughāyāḥ paya usriyāyāḥ 1.121.5; 10.61.11
 Cf. also under 4.6.3^a.

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prāyaścitta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3¹. The following repeated pādas belong to this sphere; it would be an easy task to collect from the later mantras further parallels in large numbers; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85:

yad va āgaḥ puruṣatā karāma 7.57.4; 10.15.6. Cf. also 4.12.4.
 yāt te (10.2.4, yad vo) vyaṁ pramināma vṛatāni 8.48.9; 10.2.4
 yāt sim āgaḥ cakṛmā tat su mṛlatu 1.179.5; . . . mṛla 7.93.7. Cf. yāt sim āgaḥ cakṛmā ȝiṣrathas
 tal 5.85.7
 sakhāyāṁ vā sadam id bhrātaraṁ vā 5.85.7; . . . sadam ij jāspatiṁ vā 1.185.8
 (yad . . .) abhidrohaṁ manuṣyāḥ carāmasi 7.89.5; (yad . . .) abhidrohaṁ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtāṁ bhujema mā tat karma vasavo yac cayadhve 6.51.7; mā vo bhujemān-
 yajātām eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtas-
 yānaso, &c.
 ajāiṣmādyāsanāma cābhūmānāgasō vyaṁ 8.47.18; 10.164.5
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma . . .
 minanti 10.89.8. Cf. under 1.24.10^c; 69.7^a; 7.47.3^c.
 tā no mṛlāta idṛṣe 1.17.1; 6.60.5; sa no mṛlātidṛṣe 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic:

mā rīraman yajamānāso anye 2.18.3; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye nī rīraman.
 mā vām anye nī yaman devayantaḥ 4.44.5; 7.69.6
 asmākam astu kevalaḥ 1.7.10; 13.10
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 yad indra prāḡ apāḡ udañ nyañ vā hūyase nṛbhiḥ 8.4.1; 65.1

¹ Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15; 97.4
 yan nāsatyā parāvati yad vā stho adhi turvaḥ 1.47.7; . . . adhy ambare 8.8.14
 tiraḥ cid aryah savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā cīvāni 7.22.9; 10.23.7
 puruhūtaṁ puruṣtutam 8.15.1; 92.2
 puruhūta janānām 9.52.4; 64.27
 indraḥ purī puruhūtaḥ 8.2.32; 16.7
 brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8; 7.56.3
 atārisma tamasas pāram asya 1.92.6; 183.6; 184.6; 7.73.1
 tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6; 6.15.15
 svastibhir ati durgāni viḥvā 1.189.2; 10.56.7
 sa (6.61.9, sā) no viḥvā ati dviṣaḥ 5.20.3; 6.61.9

Protection and help in general

viḥe janāya mahi ḥarṁa yachatam 1.93.8; 7.82.1
 ḥarṁa yachantu saprathaḥ 10.126.7; . . . sapratho yad imahe 8.18.3
 asmabhyam ḥarṁa bahulaṁ vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 chardir yantam adābhyam 8.5.12; 85.5
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ prthu chardih 1.48.15; 8.9.1
 pra ṇa spārhābir ūtibhis tiretam (7.58.3, tireta) 7.58.3; 84.3
 avāṇsy ā vṛṇīmahe 8.26.21; 67.4
 sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
 vṛṇīmahe sakhyāya 9.66.18; . . . sakhyāya priyāya 4.41.7
 sahasraṇibhir ūtibhiḥ 1.30.8; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtilḥ prañāṁ martyasya 1.18.3; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoḥ) 1.36.15; 7.1.13
 apaghanto arāvṇaḥ 9.13.9; 63.5
 aghā aro arātayaḥ 6.48.16; 59.8
 mā no duḥḥaṇsa īcatā 1.23.9; 7.94.7; . . . īcatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena īcatā māghaṇsaḥ 2.42.3; 6.28.7
 duḥḥaṇsaṁ martyaṁ ripum 8.18.4; duḥḥaṇso martyo ripuḥ 2.41.8
 apa sedhata durmatim 8.18.10; 10.175.2
 yo asmān ādidecati 9.52.4; 10.134.2
 nakṣe taṁ karmanā naḥat 8.31.17; 70.3
 mā no rīradhataṁ nide 7.94.3; 8.8.13
 bādhasva dūre (6.74.2, āre bādhetām) nirṛtiṁ parācāih 1.24.9; 6.74.2
 āra cid dveṣaḥ sanutar yuyota (10.77.6, yuyota) 6.47.13 = 10.131.7; 10.77.6; āra cid dveṣo
 vṛṣaṇo yuyota 7.58.6
 vy asmad dveṣo vitaraṁ (6.44.6, yuyavad) vy aṇhaḥ 2.33.2; 6.44.6
 viḥvā apa dviṣo jahi 9.13.8; 61.28
 urvīm gavyūtīm abhayaṁ ca nas kṛdhi 9.78.6; . . . abhayaṁ kṛdhi naḥ 7.77.4
 pānti martyaṁ riṣaḥ 1.41.2; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati sma deva riṣataḥ 7.15.13; 8.44.11
 ariṣṭaḥ sarva edhate 1.41.2; ariṣṭaḥ sa marto viḥva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19; paḥat purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmitrās tasmā sacantām 10.89.15; 103.12
 viçvasya jantor adhamāṁ cakāra 5.32.7; . . . adhamas padīṣṭa 7.104.16
 sāśahyāma pṛtanyataḥ 1.80.4; 8.40.7; 9.61.29; indratvotāḥ sāśahyāma, &c. 1.132.1
 abhi syāma pṛtanyataḥ 2.8.6; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage**Long life**

paçyema nu sūryam uccarantam 6.52.5; 10.59.4; jyok paçyāt (10.59.6, paçyema) sūryam
 uccarantam 4.25.4; 10.59.6
 prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7; 158.5
 jyok ca sūryam dṛṣṭe 1.23.21; 10.9.7; 57.4
 prāyus tāriṣṭam nī rapāṇsi mṛkṣatam 1.34.11; 157.4
 tvām stoṣāma tvayā suvirāḥ drāghīya āyuh pratarām dadhānāḥ 1.53.11; 115.8
 viçvam āyur vy aṇavat 1.93.3; . . . aṇutaḥ 8.31.8; . . . aṇutam 10.85.42
 aganma yatra pratiranta āyuh 1.113.16; 8.48.11
 jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16; 10.85.39
 sahasrasāve pra tiranta āyuh 3.53.7; 7.103.10
 Cf. under 3.53.18^a; 4.12.6^a; 8.8.22^c; 10.18.6^d; 37.7^d.

Sons and servants

sa no rāśva suviryam 5.13.5; 8.98.12
 suvirāso vidatham ā vadema 1.117.25; 2.12.15; 8.48.14
 suvirasya patayaḥ syāma 4.51.10; 6.47.12 = 10.131.6; 9.89.7; 95.5
 brhad vadema vidathe suvirāḥ. Refrain.
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21; 56.4
 apatyasacām çrutyaṁ rarāthe (1.117.23, rarāthām) 1.117.23; 6.72.5
 bhakṣīmahi prajāṁ iṣam 7.96.6; 9.8.9
 çam no bhūtaṁ (or bhava, or astu) dvipade catuṣpade 6.74.1; 7.54.1; 10.85.43, 44; 165.1

Goods and blessings in general

abhi viçvāni vāryā 9.42.5; 66.4
 viçvam puṣyanti vāryam 1.81.9; 5.6.6; . . . puṣyasi vāryam 10.133.2
 vaṇsvā no vāryā puru 8.23.27; 60.14
 içānaṁ vāryānām 1.5.2; 24.3; içānā, &c. 10.9.5; içe yo, &c. 8.71.13
 tvam içiṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5; 8.71.8
 viçvā vāmāni dhīmahi 5.82.6; 8.22.18; 103.5
 dhukṣanta pipyuṣīm iṣam 8.7.3; dhukṣasva, &c. 8.54 (Vāl.6).7; 9.61.15; dhukṣasva pipyuṣīm
 iṣam avā ca naḥ 8.13.25
 çreṣṭhaṁ no dhehi vāryam (10.24.2, vāryam vivakṣase) 3.21.2; 10.24.2
 dadhad ratnāni dāçuṣe 4.15.3; 9.3.6
 vasu martāya dāçuṣe 1.84.7; 9.98.4
 pra no (10.45.9, tam) naya pratarām vasyo acha 6.47.7; 10.45.9; pra no naya vasyo acha 8.71.6
 iṣam ūrjam suksitīm viçvam ābhāḥ 10.20.10; 92.12

Wealth, especially in cattle and horses

rāyas poṣaṁ yajamānāya dhattam 8.59 (Vāl.11).7; . . . dhehi 10.17.9; . . . dhārāya 10.122.8
 vayam syāma patayo rayinām 4.50.6, &c.
 rayiṁ piçaṅgām bahulaṁ vasiṁahi (9.107.21, puruṣpṛham) 9.72.8; 107.21
 vi no rāyo duro vṛdhi 9.45.3; 64.3

asme rayim ni dhāraya 1.30.32; 10.24.1
 iṣānaṁ rāya imahe 6.54.8; 8.26.22; 53(Vāl.5).1
 rayim gr̥ṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11; 8.24.3; 9.40.5; 61.6
 ṛbhum ṛbhukṣaṇo rayim 4.37.5; ṛbhukṣaṇam ṛbhum rayim 8.93.34
 arvadbhir (1.26.3, sa putrāir; 10.147.4, makṣū sa) vājaṁ bhārata dhanā ṛṇbhiḥ 1.64.13;
 2.26.3; 10.147.4
 mahaḥ sa rāya eṣate, 'he speedily arrives at great wealth', 1.149.1; 10.93.6
 purukṣum viṇvadhāyasam 8.5.15; 7.13
 rayim dhataṁ vasumantaṁ purukṣum 7.84.4; rayim dhattho, &c. 6.68.6; rayim dhatta, &c.
 4.34.10; rayim dhataṁ ṣatagvinam (1.159.5, vasumantaṁ ṣatagvinam) 1.159.5; 4.49.4
 makṣū gomantaṁ imahe 8.33.3; 88.2
 gavāṁ poṣaṁ svaḥvyam 1.93.2; 9.65.17
 uta no gomatīr iṣaḥ 5.79.8; 8.5.9; 9.62.24
 gamema gomati vraje 8.46.9; 51(Vāl.3).5
 aḥvasā vājasā uta 9.2.10; aḥvasāṁ vājasāṁ uta 6.53.10
 rayim gomantaṁ aḥvinam 8.6.9; 9.62.12; 63.12; 67.6
 vrajaṁ gomantaṁ aḥvinam 10.60.7; . . . aḥvinam vivakṣase 10.25.5
 aḥvāvad gomad yavamata (9.69.8, yavamata suvīryam) 8.93.3; 9.69.8

Great or lasting fame

abhi vājam uta ṇvavaḥ 9.1.4; 6.3; 51.5; 63.12
 varco dhā yajñavāhase 3.8.3; 24.1
 asme dhehi ṇvavo br̥hat 1.9.8; 44.2; 8.65.9
 sa dhatte akṣiti ṇvavaḥ 1.40.4; 8.103.5; dadhāno akṣiti ṇvavaḥ 9.66.7
 asme bhadrā sāucṛavasāni santu 6.1.12; 74.2
 asmadryak saṁ mimihi ṇvavāṁsi 3.54.22; 5.4.2; 6.19.3
 āṣu dhā vīravada yaḥaḥ 4.32.12; 5.79.6
 ahūmahī ṇvavasyavaḥ 6.45.10; 8.24.18; juhūmasi ṇvavasyavaḥ 8.52(Vāl.4).4
 ṇvavaḥ sūribhyo amṛtaṁ vasutvanam 7.81.6; 8.13.12
 yaḥaḥ cakre asāmy ā 1.25.15; 10.22.2

Liberal patronage

coda rādho maghonaṁ 1.48.2; 7.96.2
 paṇṣi rādho maghonaṁ 8.103.7; 9.1.3
 patir̥ turasya rādhasaḥ 6.44.5; pati, &c. 5.86.4
 kim aṅga radhracodanaḥ 8.80.3; . . . radhracodanaṁ tvāhuh 6.44.10
 rakṣā ca no maghonaḥ pāhi sūrin 1.54.11; 10.61.22
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea; or waters going down a hill; or, again, those which compare abundance with the ocean itself:

samudram iva sindhavaḥ 8.6.35; 92.22; 9.108.16
 samudrāyeva sindhavaḥ 8.6.4; 44.25
 samudra (10.62.9, vi sindhur) iva paprathe 8.3.4; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7; 6.19.5
 samudraṁ na saṁcaraṇe saṁśyavaḥ 1.56.2; 4.55.6
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1
 samudra iva pinvate 1.8.7; 8.12.5
 Cf. also under 6.44.20^b.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavaseṣv ā 1.91.13; 8.92.12. Expression of delight.
 raṇaṁ gāvo na yavase 5.53.16; 10.25.1. Expression of delight.
 vatsaṁ gāvo na dhenavaḥ 6.45.28; vatsaṁ jātāṁ na dhenavaḥ 9.100.7; gāvo vatsaṁ na mātarāḥ 9.12.2. Expression of motherly love.
 vatsaṁ saṁgiṣṭvarīr yathā 8.69.11; 9.14.3. Expression of motherly love.
 saṁ vatsaṁ na mātṛbhīḥ 9.104.2; saṁ vatsa iva mātṛbhīḥ 9.105.2; saṁ vatsāso na mātṛbhīḥ 8.72.14. Expression of motherly love.
 agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.
 indra vatsaṁ na mātarāḥ 6.45.17; 8.95.1. Expression of motherly love.
 vadhūyur iva yosaṇām 3.52.3 = 4.32.6; 3.62.8. Expression of longing.
 indraṁ (9.84.2 induḥ) śiṣakty uśasaṁ na sūryaḥ. Expression of longing.
 jāyeva patya uṇṇatī suvāsāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.
 agne paṇḍu na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.
 haṁsa iva ṇṇeṇo yatante, of array of horses in aṇṇastuti, 1.163.10; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.
 mṛḡo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2; 10.180.2. Expression of majestic power.
 dyāur na prathinā cavaḥ, 'might extensive as the heavens', 1.8.5; 8.56 (Val. 8).1. Expression of wide power or scope.
 vnyā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4; 8.13.6. Expression of easy prosperity.
 vājayanto rathā iva, 'like chariots winning a race', 8.3.15; 9.67.17. Expression for success.
 Cf. vājayantam avā ratham, 5.35.7, and bhujiyūṁ vājeṣu pūrvyam (sc. ratham), 8.22.2.
 tam arvantam na sānasim, 'him like a successful racehorse', 4.15.6; 8.102.12. Expression for attention to God Agni by his worshippers.
 sidaṁ chyeno na yonim ā 9.61.21; 65.19; chyeno na yonim āsadat 9.62.4; . . . yonim ghrta-vantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.
 arāṇ na nemiḥ pari tā babhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15; 141.9. Expression for enfolding protection.
 ratham na dhīraḥ svapā ataksam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.
 mīḥṇe sapir na vājayūḥ 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhiyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5; 10.101.9. Description of dhi, 'pious thought'.
 ṛtasya sāmān (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyaḥ, of Ādityas and Viṣve Devāḥ, 7.66.12; 8.83.3.
 anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ 3.55.13; 10.27.14. Cosmic-mystic expression.
 ko addha veda ka iha pra vocat 3.54.5; 10.129.6. Cosmic-mystic expression. Cf. ka im dadarṇa ka iha pra vocat 10.10.6.

- kihñ svid vanam̐ ka u sa vṛkṣa āsa yato dyāvāprthivī niṣṭatakaṣuḥ 10.31.7; 81.4. Cosmic-mystic expression.
- prati vām sūra uditē 7.66.6; ... uditē vidhema 7.63.5; ... uditē sūktāih 7.65.1. Designation of morn-tide.
- yad adya sūra uditē 7.76.4; 8.27.21; yad adya sūrya udyati 8.27.19. Designation of morn-tide.
- aktor vyusṭāu paritakmyāyāḥ (6.24.9, paritakmyāyām) 5.30.13; 6.24.9. Designation of morn-tide.
- madhyandina uditā sūryasya 5.69.3; 76.3. Expression for times of the day.
- madhva cōtanty abhito virapcam : of wells, 4.50.3; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir aṣvebhir vasubhir hiranyāih (10.108.7, nyrṣṭah) 7.90.6; 10.108.7. Description of abundant wealth in charge of gods, or demons.
- utso deva hiranyayah, 'thou art, O god, a spring of gold', 8.61.6; 9.107.4. Description of abundance.
- udneva koṣam̐ vasunā nyrṣṭam 4.20.6; koṣam̐ na pūrnam̐ vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somam̐ suṣutam̐ bharantaḥ : of rivers bringing soma to Indra, 3.36.7; ... bharantiḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.
- sakam̐ sūryasya raṣmibhiḥ 1.47.7; 137.2; 5.79.8; 8.101.2. Expression for divine brilliance.
- viṣvā adhi ṣriyo dadhe 2.4.5; ... ṣriyo 'dhita 10.127.1; ... ṣriyo dhise vivakṣase 10.21.3. Expression for divine loveliness.
- viṣvā rūpaṇy āviṣan 7.55.1; 8.15.3; 9.25.4. Expression for divine pervasiveness.
- Cf. also under 1.23.15^c; 24.10^c; 30.21^c; 83.1^a; 129.2^a; 9.92.6^a.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṁsvā no vāryā puru is addressed to Agni only, 8.23.27; 60.14; in like wise, devam̐ martasa ūtaye (havāmahe, or the like) to the same god, 1.144.5; 3.9.1; 5.22.3; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāñ ihā vaha, 1.12.3, 10; 15.4, is not needed to show that the following pādas belong to Agni:

- sa devāñ eha vakṣati 1.1.2; 4.8.2
 ā devāñ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
 devāñ ā vitaye vaha 5.26.2; 7.16.4

In the same way we know that Agni is the subject of havyavāham amartyam, 3.10.9, &c.; or of yajīṣṭho havyavāhanaḥ and the like in 1.36.10, &c.; or of

devebhyo havyvāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyvāhanaḥ apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,¹ to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43; Oldenberg, *Prol.* p. 249 ff.; Geldner, *Ved. Stud.* iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Aṅvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.² To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work³ as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, iṇānam vāryānam in connexion with Indra, 1.5.2; with Savitar, 1.24.3; iṇānā vāryānam with the Waters, 10.9.5; iṇe yo vāryānam with Agni, 8.71.13; or, iṇānam rāya imahe with Puṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53 (Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiranyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pavamāniḥ . . . ṛṣibhiḥ saṁbhr̥tāiḥ rasam.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, Ṛ. 20 : . . . viṣṭvī svapasah, karmanā suhastāḥ, . . . cāmyā cāmiṣṭhāḥ, cācyā cāciṣṭhāḥ . . . citrāc citrābhīr ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches' ! (vayam syāma patayo rayiṇām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotir viçvasmāi bhuvaṇāya kṛṇvatī (kṛṇvan), 1.92.4 ; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. Indra, Agni, and Pavamāna Soma each places the sun in the sky. We may regard it as a principle, that the application of the same pāda to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of Agni and Soma, in distinction from their material and ritualistic individuality upon earth (La Religion Védique, i. 165 ff.), does not derive much aid and comfort from the repeated pādas which concern the two gods.¹ They are not very numerous, and they are precisely of the sort spoken of just now : general, broadly cosmic, or rhetorical ; see p. 612, below. At most we may remember that both are mighty gods ; are brilliantly luminous² ; have descended from heaven ; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to pādas repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rig-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms ; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574) ; it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished : the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high' :

ūrdhvaṁ bhānuṁ savitā devo açret 4.13.2 ; 7.72.4

ūrdhvaṁ ketuṁ savitā devo açret 4.14.2

If, now, we find the statement about Agni, that he 'like Savitar has placed a light on high' :

ūrdhvaṁ bhānuṁ savitevāçret 4.6.2

there can be no doubt that this pāda is patterned after the other three.

¹ Cf. under 1.95.8^a.

² Cf. çardhan tamāṁsi jighnase, of Agni 8.43.32 ; of Soma 9.61.19. In 9.96.17^b Soma as vahni is assimilated to Agni, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yaḥ pṛthivīm viçvadhāya upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imām ca naḥ pṛthivīm viçvadhāya upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikām vyūrṇute dāçuṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the *pāda*, *vyūrṇute dāçuṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāçuṣe vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a *pāda* borrowed from the sphere of Pūṣan. Cf. my remark on *çṛṇviṣe* under 4.19.5^d.

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of *pādas* from god to god, as part of the broader chapter of transfer of *pādas* from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *taṁ tvā viprā vipanyavo jāgrvānsaḥ sam indhate*. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: *tad viprāso vipanyavo jāgrvānsaḥ sam indhate* (sc. *viṣṇor yat paramaṁ padam*). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvarāṇām*, 1.1.8; 45.4; *samrājantam adhvarāṇām*, 1.27.1. The epithet *rājantāv adhvarāṇām*, attributed to the Aṇvins in 8.8.18, is secondary. See under 1.1.8^a where are discussed the relative dates of all three forms of the *pāda*.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc çukraṁ duduhe pṛṇir udhaḥ*, 'but once did Pṛṇi milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukraṁ duduhe pṛṇir udhaḥ*, 'he a bull, a Pṛṇi, milks his bright udder'; see under 4.3.10^d.

In 5.15.4 Agni is described in the fitting *pāda*, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same *pāda*, *pari tmanā viṣurūpā jigāti*, attributed to the *ghṛtaci* (sc. *juḥu*), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the *pāda* involving this statement is pretty certainly patterned after the Agni *pāda*; see under 5.14.4^d.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajaram suṣumnam*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajaram yuvanam*, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, *stuhi parjanyaṃ namasā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi suṣṭutim namasā vivāsa*, is clap-trap. Cf. my *Religion of the Veda*, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

CLASS A: REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES¹

Agni

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows: Agni as burning, shining, consuming, and pervading fire; Agni as mediator and messenger between men and gods; Agni as embodiment of priesthood; Agni as oblation-bearer and leader of the sacrifice; mythological and cosmic aspects of Agni; Agni as protector and enricher of men; Agni as recipient of praise and sacrifice.

Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛṣaya 1.12.9; 8.44.28
sa nah pāvaka didivah 1.12.10; . . . didihi 3.10.8
çucih pāvaka vandyah 2.7.4; . . . pāvaka idyah 7.15.10
çirām pāvakaçociṣam 3.9.8; 8.43.31; 102.11; . . . çociṣam vivakṣase 10.21.1
revan nah çukra didihi dyumad pāvaka didihi 5.23.4; 6.48.7
agne çukreṇa çociṣā 1.12.12; 10.21.8. Cf. under 1.12.12.
ajasreṇa çociṣā çoçucac chuce 6.48.3; . . . çociṣā çoçucanāh 7.5.4
ud asya çocir asthāt 7.16.3; 8.23.4
ād asya vāto anu vāti çocih 1.148.4; 7.3.2
tiras tamāṁsi darçataḥ (8.74.5, darçatam) 3.27.13; 8.74.5
tiras tamo dadṛça ūrmyāsv ā 6.48.6; . . . dadṛçe rāmyāṇām 7.9.2
samidhā jātavedase 3.10.3; 7.14.1
stīrṇe barhiṣi samidhāne agnāu 4.6.4; 6.52.17
āvih svar abhavaj jāte agnāu 4.3.11; 10.88.2
kṛṣṇāṁ ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāh 4.7.9
saṁ yo vanā yuvate çucidan 7.4.2; . . . yuvate bhasmanā datā 10.115.2
agne paçur na yavase . . . dagdhāsi vanā 5.9.4; . . . yavase . . . vanā vṛçanti çikvasaḥ 6.2.9
vepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19; 102.16
viçvataḥ paribhūr asi 1.1.4; 45.4

Cf. also under 3.10.8^b; 2.7.4^b; 4.2.20^c; 10.5^c; 6.7.7^b.

Agni as mediator and messenger between men and gods

agne devān ihā vaha 1.12.3; 10.15.4
ā devān vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
sa devān eha vakṣati 1.1.2; 4.8.2
devān ā vitaye vaha 5.26.2; 7.16.4
ā devān somapitaye 1.14.6; 6.16.44
devebhīr havayadātaye (ā gahi, or, ā yāhi) 5.26.4; 51.1
devatrāḥ havyam ohise 1.128.6; . . . ohire 8.19.1 (the gods through Agni as agent)
devāir ā satsi barhiṣi 1.12.4; 5.26.5; 8.44.14
anuṣvadhān ā vaha mādayasva 2.3.11; 3.6.9
devo devān yajatv agnir arhan 2.3.1; 10.2.2
īlito agna ā vahendram citram iha priyam 1.142.4; 5.5.3

¹ Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class: Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5; 44.9
 yad agne yāsi dūtyam 1.12.4; 74.7
 cikitvān dāivyaṁ janam 6.52.12; 8.44.9 Cf. under 4-7.8^d.
 dūtaṁ viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtam akrata 5.21.3; 8.23.18
 vahnir āsā viduṣṭaraḥ 6.16.9; 7.16.9.
 vahnir devā akrīvata 3.11.4; 7.16.2
 tve devā havir adanty āhutam 1.94.3; 2.1.13. Cf. 2.1.14.
 agnir havyā suṣūḍāti devo deveṣu medhirah 1.105.14; 142.11; agnir havyāni siṣvadat 10.188.10
 agne havyāya vohave 1.45.6; 3.29.4
 havyavāham amartyam 4.8.1; 8.102.17; . . . amartyaṁ sahovrḍham 3.10.9
 havyavāḥ agnir ajaraḥ canohitaḥ 3.2.5; . . . ajaraḥ pītā naḥ 5.4.2
 yajisthām havyavāhana 1.36.10; 44.5; yajistho havyavāhanaḥ 7.15.6; yajisthām havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^c; 12.1^a; 5.1.11^d; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvām hotā manurhitaḥ 1.14.11; 6.16.9
 agnir hotāram īlate 6.14.2; . . . īlate vasudhitim 1.128.8; . . . īlate namobhiḥ 5.1.7
 hotāraṁ tvā vṛṇīmahe 5.20.3; 26.4; 8.60.1; 10.21.1
 hotāraṁ viçvavedasam 1.12.1; 36.3; 44.7
 hotāraṁ carsaṇinām 1.127.2; 8.23.7; 60.17
 hotā mandratamo viçi 5.22.1; 8.71.11
 vipraṁ hotāram adruham 8.44.10; . . . hotāraṁ puruvāram adruham 6.15.7
 mandraṁ hotāram uçiḥ yaviṣṭham 7.10.5; . . . uçiḥ namobhiḥ 10.46.4
 hotāram agnir manuṣo ni ṣedur namasyanta (5.3.4, daçasyanta) uçiḥ ḥaṁsam āyoh 4.16.11;
 5.3.4
 hotāraṁ satyayaḥ rodasyoh 4.3.1; 6.16.4
 yo martyeṣv amṛta ṛtāvā . . . hotā yajisthāḥ 1.77.1; 4.2.1
 hotā devo amartyaḥ 3.27.7; 8.19.24.—Cf. also under 1.13.4^c; 3.9.9^d; 5.3.4^c.

Agni as Rtvij

tvām yajneṣv ṛtvijam 3.10.2; 10.21.7
 ny agnir jātavedasam, dadhātā devam ṛtvijam 5.22.2; 26.7

Agni as Purohita

yajñasya ketum prathamam purohitam 5.11.2; 10.122.4
 agnir (10.150.4, agnir devo) devānām abhavat purohitaḥ (10.110.11, puroḥāḥ) 3.2.8;
 10.110.11; 150.4
 agnir sumnāya dadhire puro janāḥ 3.2.5; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathir adhvarānām 1.44.2; 8.11.2
 agnir yajneṣu pūrvyam 8.23.22; 39.8; 60.2; 102.10. Cf. under 3.11.3^b; 8.11.1^e.
 yajisthām mānuṣe jane 5.14.2; 10.118.9
 yajisthām tvā . . . viprebhiḥ çukra manmabhiḥ 1.127.2; yajistho . . . īdyo viprebhiḥ çukra
 manmabhiḥ 8.60.3
 sa no yakṣad devatātā yajiyān 3.19.1; 10.53.1
 viçām agnir svadhvaram 5.9.3; 6.16.40
 hotrābhir agnir manuṣaḥ svadhvaraḥ 2.2.8; 10.11.5
 svadhvarā kṛnuhi jātavedaḥ 3.6.6; 7.17.3; svadhvarā karati jātavedaḥ 6.10.1; 7.17.4
 priyaṁ cetisthām aratiṁ svadhvaram 7.16.1; . . . aratiṁ ny erire 1.128.8
 asya yajñasya sukratum 1.12.1; 8.19.3. Cf. under 1.31.5^c.
 semam no adhvaram yaja 1.14.11; 26.1

veṣi hy adhvarīyatām 4.9.5; 6.2.10
 veṣi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2
 hotā (8.60.3, mandro) yajīṣṭho adhvaṛeṣv idyaḥ 4.7.1; 8.60.3
 athā devā dadhire havyavāham 7.11.4; 10.52.3. Cf. 10.46.10; 52.4

Agni in mythological and cosmic aspects

mathīd yad īm vibhrto (1.148.1, viṣṭo) mātariṣvā 1.71.4; 148.1
 prṣṭo divi prṣṭo (7.5.2, dhāy) agniḥ prthivyām 1.98.2; 7.5.2
 sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2; 6.82.2; 7.5.7
 vṛṣā (10.80.2, agnir) mahi rodasī ā viveṣa 3.61.7; 10.80.2
 ā yas (6.4.6, agne) tatantha rodasī vi bhāsā 6.1.11; 4.6
 pāti priyam ripo (4.5.8, rupo) agram padam veli 3.5.5; 4.5.8
 antar mahāṇṣ carati (10.4.2, carasi) rocanena 3.55.2; 10.4.2
 agnir dvārā vy ṛṇvati (8.39.6, ṛṇvate) 1.128.6; 8.39.6
 gopā ṛtasya didīhi 10.118.7; ... didīhi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8
 mitro agnir bhavati (5.3.1, tvam mitro bhavasi) yat samiddhaḥ 3.5.4; 5.3.1
 agnir mandro madhuvacā ṛtāvā 4.6.5; 7.7.4
 mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7; 8.74.7
 iṣānaḥ sahaso yaho 1.74.4; 7.15.11
 sahasaḥ sūnav āhuta 3.24.3; 8.75.3
 vasuṁ (8.71.11, agniṁ) sūnuṁ sahaso jātavedasam 1.127.1; 8.71.11
 ūrjo napātām ā huve 7.16.1; 8.44.13
 apām (8.19.4, ūrjo) napātām subhagaṁ sudiditīm 3.9.1; 8.19.4
 imaṁ vidhanto apām sadhasthe 2.4.2; 10.46.2
 viṣvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1; 3.5.6
 pradakṣiṇid devatātīm urāṇaḥ 3.19.2; 4.6.3
 marteṣv agnir amṛto nī dhāyī 7.4.4; 10.45.7
 jātavedo vicarṣaṇe 1.12.6; 7.15.2; 8.102.1
 atithiṁ mānuṣāṇām 1.127.8; 8.23.25
 viṣāṁ kavir viṣpatīṁ mānuṣīr iṣaḥ 3.2.10; ... viṣpatīm mānuṣiṇām 5.4.3; ... viṣpatīm
 ṣaṣvatīṇām 6.1.8
 damūnasam gr̥hapatīm amūram 4.11.5; ... gr̥hapatīm vareṇyam 5.8.1
 kavir gr̥hapatir yuvā 1.12.6; 7.15.2; 8.102.1
 vāiṣvānaraḥ pr̥thupajā amartyaḥ 3.2.11; pr̥thupajā amartyaḥ 3.27.5
 Cf. also under 3.17.2^b; 22.8^c; 4.7.8^d; 5.7.1^d; 17.2^a; 6.48.1^c; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7; 7.7
 rakṣā ca no (3.54.1, ṣṛṇotu no) damyebhir anikāḥ 3.1.15; 54.1
 bharadvājāya saprathāḥ (chardir yacha, or, čarna yacha) 6.15.3; 16.33
 ayam agna tvo api 2.5.8; 8.44.28
 čataṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy anhasaḥ) 6.48.8; 7.16.10
 pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15; pāhi no agne rakṣaso ajuṣṭāt pāhi
 dhūrter araruṣo aghāyoh 7.1.13
 agnī rakṣāṁsi sedhati 1.79.12; 7.15.10
 sa no divā sa riṣaḥ pātu naktam 1.98.2; 10.87.1
 dviṣo anhāṁsi duritā (6.15.15, agne viṣvāni duritā) tarema 6.2.11 = 6.14.6; 15.15
 tvam naḥ pāhy anhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30; 7.15.15
 prati śma deva riṣataḥ 7.15.13; 8.44.11
 ayaḥ parasyāntarasya taruṣaḥ 6.15.3; 10.115.5
 ava sthirā tanuḥi yātujūnām 4.4.5; 10.116.5
 rayim sahasva ā bhara 5.9.7; 23.2
 agnir bhuvad rayipatī rayiṇām 1.60.4; 72.1
 sa hi kṣapavān agnī (7.10.5, abhavat) rayiṇām 1.70.5; 7.10.5
 agne mahi draviṇam ā yajasva 3.1.22; 10.80.7

draviṇodā draviṇasaḥ 1.15.7 ; . . . draviṇasas turasya 1.96.8
 vaṇṣvā no vāryā puru 8.23.27 ; 60.14
 dhanamājayo (6.16.15, dhanamājayaṁ) raṇe-raṇe 1.74.3 ; 6.16.15
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3 ; 7.16.12
 sa no rāsya suvīryam 5.13.5 ; 8.98.12
 suvīras tvam asmayuḥ 7.15.8 ; 8.19.7
 agnī ratho na vedyāḥ 8.19.8 ; agnīm rathaṁ na vedyam 8.84.1
 agnis tuiṣṭravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 Cf. also under 1.36.12^d ; 5.8.8^a ; 143.8^{ed} ; 5.10.2^b.

Agni as recipient of praise and sacrifice

imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 imā u su ṇrudhī girāḥ 1.26.5 ; 45.5 ; 2.6.1
 agnir īlenyo girā 1.79.5 ; 10.118.3
 ā te agna ṛcā haviḥ 5.6.5 ; 6.16.47
 agnīm gīrbhir havāmahe 8.11.6 ; 10.141.3
 yajñeṣu devam īlate 1.15.7 ; 5.21.3 ; 6.16.7
 devaṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
 stomāir vidhemāgnaye 8.43.1 ; stomāir iṣemāgnaye 8.44.27
 ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15 ; 7.14.2
 agnim īle sa u ṇavat 8.43.24 ; 44.6
 ṇrutkarṇaṁ saprathastamam 1.45.7 ; . . . °tamaṁ tvā girā 10.140.6
 agni śtave dama ā jātavedāḥ 6.12.4 ; 7.12.2
 etā te agna ucathāni vedhaḥ 1.73.10 ; 4.2.20
 agnīm dhībhīḥ saparyata 5.25.4 ; 8.103.3
 mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
 te ghed agne svādhyāḥ 8.19.17 ; 43.30
 uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2
 agnīm prayaty adhvarē 5.28.6 ; 8.71.22. Cf. indram, &c.
 viprāso jātavedasaḥ 3.11.8 ; 8.11.5
 nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
 janmaṇ-janman nihito jātavedāḥ 3.1.20, 21
 tam arvantaṁ na sānasim (sc. marmṛjyante) 4.15.6 ; . . . (sc. ṇṇīhi) 8.102.12
 tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvanti) 8.44.19
 yas ta ānaṣ samidhā taṁ juṣasva 10.122.3 ; . . . samidhā havyadātīm 6.1.9
 imaṁ no agne adhvaram 6.52.12 ; . . . adhvaraṁ juṣasva 7.42.5 ; asmākam agne adhvaraṁ
 juṣasva 5.4.8
 abhi prayāṁsi sudhitāni hi khyāḥ (10.53.2, khyat) 6.15.15 ; 10.53.2
 somaprṣṭhāya vedhase 8.43.11 ; kīlālope somaprṣṭhāya, &c. 10.91.14
 vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāiḥ 6.1.10 ; 13.4
 Cf. also under 2.37.1^b ; 4.4.7^b ; 5.27.1^c ; 41.10^c ; 6.5.5^a ; 8.23.23^a.

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two : first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters ; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads : Indra as demiurge ; Indra as cosmic power and his relation to other gods ; Indra's warlike might ; Indra as

chief consumer of soma ; Indra as protector and enricher of men ; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600) ; the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtram jaghanvān asṛjat 1.80.10 ; . . . asṛjad vi sindhūn 4.18.7 ; 19.8
indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3
ahan vṛtram nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5 ; 85.9
vadhīd (10.28.7, vadhīm) vṛtram vajreṇa mandasānaḥ 4.17.3 ; 10.28.7
indram vṛtrāya hantave 3.37.5 ; 8.12.22 ; 9.61.22
hanti vṛtram (1.63.7, aṇho rājan) varivah pūrave kaḥ 1.63.7 ; 4.21.16
ya indra vṛtrahantamaḥ 8.46.8 ; 9.92.17
ahann ahim pariçayānam arṇaḥ 3.32.11 ; 4.19.2 ; 6.30.4
ahann ahim ariṇāt sapta sindhūn 4.28.1 ; 10.67.12
pariṣṭhitā ahinā çūra pūrvīḥ 2.11.2 ; 7.21.3
srjaḥ sindhūr ahinā jagrasānān 4.17.1 ; 10.111.9
tvam vṛtān ariṇā indra sindhūn 4.19.5 ; 42.7
avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12 ; 8.12.12
indra mahná mahato arṇavasya 10.67.12 ; 111.4
Cf. under 1.32.5^d ; 52.2^c ; 3.32.4^d ; 4.17.7^{gd} ; 5.29.3^d ; 30.11^o ; 31.4^d ; 7.22.2^b ; 8.15.3^b ; 46.13^b

Indra as slayer of other demons and enemies

çiro dāsasya namucer mathāyan 5.30.8 ; 6.20.6
ava tmanā dhṛṣatā çambaram bhinat 1.54.4 ; ava tmanā bṛhataḥ çambaram bhet 7.18.20.
viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam 3.31.8 ; 10.111.5 [Cf. 1.51.6^b
asvāpayad dabhīṭaye 4.30.21 ; asvāpayo dabhīṭaye suhantu 7.19.4
maho druho apa viçvāyū dhāyi 4.28.2 ; 6.20.5
nanamo vadhar adevasya piyoḥ 1.174.8 ; 2.19.7
jahi vadhar vanuṣo martyasya 4.22.9 ; 7.25.3
ni duryoṇa āvrṇaṇ mṛdhravācaḥ (5.32.8, mṛdhravācam) 5.29.10 ; 32.8
ny arçasūnam oṣati 1.130.8 ; 8.12.9
vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
indro viçvā ati dviṣaḥ 8.16.11 ; 69.14
dāsīr viçvā sūryeṇa sahyāḥ 2.11.4 ; 10.148.2
viçvasya jantor adhamam cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
adhaspadam tam iṁ kṛdhi 10.133.4 ; 134.2

Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21 ; 10.120.9
pra sūraç cakram vṛhatād abhike 1.174.5 ; 4.16.12
bharac cakram etaço nāyam indra 1.121.13 ; . . . etaçaḥ sam riṇāti 5.31.11
prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14 ; 6.26.4
āvaḥ kutsam indra yasmiṇ cākan 1.33.4 ; vaha kutsam, &c. 1.174.5
atithigvāya çañeyam kariṣyan 6.26.3 ; 7.19.8
yathā kaṇve maghavan trasayadasyavi 8.49 (Vāl.1).10 ; . . . maghavan medhe adhware 8.50 (Vāl.2).10
yathā prāvo maghavan medhyātithim 8.49 (Vāl.1).9 ; yathā prāva etaçaḥ kṛtve dhane
8.50 (Vāl.2).9
ekasya çruṣṭāu yad dha codam āvitha 2.13.9 ; çagdhī no asya yad dha pāuram āvitha 8.3.11
Cf. under 1.131.4^b ; 132.4^b ; 8.73.18^a

Indra's cosmic power and relation to other gods

sa dhārayat pṛthivīm paprathac ca 1.103.2; 2.15.2
eko viçvasya bhuvanasya rājā 3.46.2; 6.36.4
vy antarikṣam atirat (10.153.3; atirah) 8.14.7; 10.153.3
anu tvā rodasī ubhe 8.6.38; 71.11
viçve devāso amadann anu tvā 1.52.15; 103.7
devās ta indra sakhyāya yemire 8.89.2; 98.3
samīcīnāsa r̥bhavaḥ sam asvaran 8.3.7; samīcīnāso asvaran 8.12.32
devī (sc. rodasī) çuṣmarāḥ saparyataḥ 6.44.5; 8.93.12
sakhe viṣṇo vitarām vi kramasva 4.18.11; 8.100.12
jātaḥ pṛchad vi mātaram ka ugrāḥ ke ha çṛṇvire 8.45.9; vi pṛchad iti mātaram, &c. 8.77.1
Cf. under 1.32.4°; 3.32.8°; 6.44.23°

Indra's warlike might

indrasya karma sukr̥tā purūṇi 3.30.13; 32.8; 34.6
pra nūtanā maghavan yā cakārtha 5.31.6; . . . maghavā yā cakāra 7.98.5
sa yudhmaḥ satvā khejakṛt samadvā 6.18.2; yudhmo anarvā khajakṛt samadvā 7.20.3
kṛṣe tad indra pāṇīyam 8.3.20; 32.3
na tvāṇā indra kaç cana na jāto na janīṣyate 1.81.5; similar distich 7.32.23
athemā viçvāḥ pṛtanā jayāsi (10.52.5; jayāti) 8.96.7; 10.52.5
vy āsa (10.29.8; āna) indrah pṛtanā svojāḥ 7.20.3; 10.29.8
açatur indra jajñiṣe 10.133.2; açatur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
tvam indrābhībhūr asi 8.98.2; 20.153.5
ṛghāyamāṇam invataḥ (sc. na tvā rodasī) 1.10.8; ṛghāyamāṇo invasi (sc. indrah çatrum) 1.176.1
nāntarikṣāṇi vajriṇam 8.6.15; 12.24
indram jāitraya harṣayan 9.111.3; . . . harṣayā çacipatim 8.15.13
jayema pṛtsu vajrivaḥ 8.68.9; 92.11
vajram çigāna ojaś 8.76.9; 10.153.4
vajreṇa çataparvaṇā 1.80.6; 8.6.6; 76.2; 89.3
tvam hi çvaçvatīnām (sc. rājā viçām asi) 8.95.3; (sc. dartā purām asi) 8.98.6
vr̥ṣā hy ugra çṛṇviṣe 8.6.14; . . . çṛṇviṣe parāvati 8.33.10
vr̥ṣāyam indra te ratha uto te vr̥ṣanā harī, vr̥ṣā tvam çatakṛto vr̥ṣā havaḥ 8.13.31; vr̥ṣā ratho
maghavan vr̥ṣanā harī vr̥ṣā tvam çatakṛto 8.33.11
mahān ugra içānakṛt 8.52(Vāl.4).5; 65.5
nahī nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3; 10.54.3
ugra ugrābhīr ūtibhīḥ 1.7.4; ugrābhīr ugrotibhīḥ 1.129.5
ugra ṛṣvebhīr ā gahi 8.3.17; ugra ugrebhīr ā gahi 8.49(Vāl.1).7; ṛṣva ṛṣvebhīr ā gahi 8.50(Vāl.2).7
içāno apratiṣkutaḥ 1.7.8; . . . apratiṣkuta indro aṅga 1.84.7
indra çaviṣṭha satpate 8.13.12; 68.1
indram içānam ojaś 1.11.8; 8.76.1
mahō vājebhīr mahadbhīç ca çuṣmāḥ 4.22.3; 6.32.4
pṛavo vājeṣu vājinam 1.4.8; 176.5
rathītamaḥ rathīnām 1.11.7; rathītamo rathīnām 8.45.7
vidmā hi tvā dhanamjayam 3.42.6; 8.45.13; —viçvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
(adāçuṣām) teṣāṇ no veda ā bhara 1.81.9; (adāçurīḥ) tasya no veda ā bhara 8.45.15
dhanaspr̥tam çūçuvāṇsām sudakṣam 6.19.8; 10.47.4
sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
vāvṛdhāno dive-dive 8.53(Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Hart)
rājā kṛṣṭīnām puruhūta indrah 1.177.1; 4.17.5
ya ekaç çarṣaṇīnām 1.7.9; 176.2
çikṣā çacivaḥ çacibhīḥ 8.2.15; . . . çacivas tava naḥ çacibhīḥ 1.62.12
gavyanta indram sakhyāya viprā açvāyanto vr̥ṣaṇām vājayantaḥ 4.17.6; 10.131.3
yad vā pañca kṣītīnām 5.35.2; . . . kṣītīnām dyumnam ā bhara 6.46.7
yad indra nāhuṣiṣv ā 6.46.7; 8.6.24
Cf. under 1.5.10°; 54.3°; 80.8°, 10°; 81.5°; 4.16.6°; 18.4°; 6.32.1°; 45.22°; 8.6.41°; 12.8°

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

somebhiḥ somapātāmam 6.42.2; 8.12.20
 trikadrukeṣv apibat sutasya 1.32.3; 2.15.1
 somapeyāya vakṣataḥ 8.6.45 = 8.32.30; 8.14.12 (Indra's Hari)
 indrāya somaṁ suṣutaṁ bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13
 pāhi somam . . . sakhibhiḥ sutaṁ naḥ 3.47.3; 51.8
 indraṁ some sacā sute 1.5.2; 8.45.29
 ā tvā viçantv indavaḥ 1.15.1; 8.92.22
 indraḥ somasya pitaye 8.12.12; . . . pitaye vṛṣāyate 1.55.2
 indraṁ somasya pitaye 1.16.3; 3.42.4; 8.17.15; 92.5; 97.11; 9.12.2
 vṛtrahā somapitaye 1.16.8; 8.93.20
 imam indra sutaṁ piba 1.84.4; 8.6.36
 (asya) somaṁ çṛipanti prçayāḥ 1.84.11; 8.69.3
 indram indo vṛṣā viça 1.176.1; 9.2.1 (to Soma Pavamāna)
 sutaḥ somaḥ parisiktā madhūni 1.177.3; 7.24.3
 pibā-pibed indra çūra somam 2.11.11; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasmā etaṁ bhārata tadvaçāya 2.14.2; . . . tadvaço dadīḥ 2.37.1
 somebhir imi prçatā bhojam indram 2.14.10; 6.23.9
 asmiṁ chūra savane mādayasva 2.18.7; 7.23.5; asmin ũ ṣu savane, &c. 7.29.2
 tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5; . . . tubhyaṁ pakvaḥ 10.116.7
 indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2; 43.7
 indra somaḥ sutaḥ ime 3.40.4; 42.5
 somaṁ piba vṛtrahā çūra vidvān 3.47.2; 52.7
 pibā tv asya suṣutasya cāroḥ 3.50.2; 7.29.1
 pibā tv asya girvaṇaḥ 3.51.10; 8.1.26
 dhānāvantaṁ karambhinam apūpavantaṁ ukthinam (sc. somam) 3.52.1; 8.91.2
 ya indrāya sunavāmeti āha 4.25.4; 5.37.1
 tiraç cid ariyaḥ savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 suteṣv indra girvaṇaḥ 4.32.11; 8.99.1
 sajoṣāḥ pāhi girvaṇo marudbhiḥ 4.34.7; 6.40.5
 vahantu somapitaye 4.46.3; 8.1.24 (Indra's Harayaḥ)
 indra somaṁ pibā imam 8.17.1; indra somam imaṁ piba 10.24.1
 somaṁ somapate piba 5.40.1; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ 5.40.2; 8.13.32
 pātā sutam indro astu somam 6.23.3; 44.15
 somaṁ virāya çipriṇe 8.32.24; . . . çipriṇe pibadhyāi 6.44.14
 ayaṁ soma indra tubhyaṁ sunve 7.29.1; 9.88.1
 somam indrāya vajriṇe 7.32.8; 9.30.6; 51.2
 yatrā somasya tṛmpasi 8.4.12; 53 (Vāl. 5).4
 tasyehi pra dravā piba 8.4.12; 64.10
 matsvā sutasya gomataḥ 8.13.14; 92.30
 sūtāvanto havāmahe 8.17.3; 51 (Vāl. 3).6; 61.14; 93.30
 ehiṁ asya dravā piba 8.17.11; 64.12
 madāya dyukṣa somapāḥ 8.33.15; 66.6
 asya pītva madānām 8.92.6; 9.23.7
 sutavān ā vivāsatī 1.84.9; 8.97.4
 yathā manāu sāhivaraṇāu somam indrāpibaḥ sutam 8.51 (Vāl. 3).1; yathā manāu vivasvati
 somaṁ çakrāpibaḥ sutam 8.52 (Vāl. 4).1
 çucayo (8.93.22, uçanto) yanti vitāye (sc. sutaḥ) 1.5.5; 8.93.22
 Cf. under 1.104.9^a; 175.2^b; 3.37.8^a; 8.4.2^b; 82.3^a

Indra as protector and enricher of men

syāmed indrasya çarmaṇi 1.4.6; 8.47.5
 sadā pāhy abhiṣṭibhiḥ 1.129.9; ... abhiṣṭaye 10.93.11
 asmabhyam indra (6.44.8, mahi) varivaḥ sugaṁ kṛdhi (6.44.18, kaḥ) 1.102.4; 6.44.18
 rakṣā ca no maghavan pāhi sūrin 1.54.11; 10.61.22
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15; 148.4
 yad indra mṛṇayāsi naḥ 8.6.25; 45.33
 sa tvaṁ na indra mṛṇaya 6.45.17; 8.80.2
 indra dyumnaṁ svarvad dhehy asme 6.19.9; 35.2
 indra tvādātā id yaçāḥ 1.10.7; 3.40.6
 apāṁ tokasya tanayasya jese 1.100.11; 6.44.18
 yaḥ çaṁsantāṁ yaḥ çaçamānam ūti 2.12.14; 20.3
 pūrvīr asya niṣṣidho martyeṣu 3.51.5; pūrvīṣ ṭa indra niṣṣidho janeṣu 6.44.11
 yad ditsasi stuto magham 4.32.8; 8.14.4
 yas te sādhiṣṭho 'vase 5.35.1; 8.53(Vāl. 5).7
 asme te santu sakhyā çivāni 7.22.9; 10.23.7
 asmākāṁ bodhi avitā mahādhanē 6.46.4; 7.32.5
 asmākāṁ su maghavan bodhi godāḥ 3.20.21; 4.22.10; ... gopāḥ 3.31.14
 makṣū gomantam imahe 8.33.3; 88.2
 indra rāyā pariṇasā 4.31.12; 8.97.6; tvaṁ na indra rāyā pariṇasā 1.128.9
 kadā na indra rāyā ā daçasyeḥ 7.37.5; 8.97.15
 kṛṇuṣva rādho adriyaḥ 1.10.7; 8.64.1
 kim āṅga radhracodanaṁ tvāhuḥ 6.44.10; ... radhracodanaḥ 8.80.3
 gamema gomati vraje 8.46.9; 51(Vāl. 3).5
 arāṁ te çakra dāvane 8.45.10; 92.26
 sahasraṇibhir ūtibhiḥ 1.30.8; 10.134.4
 vidyāma çūra navyasaḥ 8.24.8; 50(Vāl. 2).9
 vidyāma sumatinām 1.4.3; ... sumatinām navānām 10.89.17
 vidyāma vastor avasā gr̥ṇanto bharadvajā (10.89.17, viçvāmītrā) uta ta indra nūnam 6.25.9;
 10.89.17; vidyāma vastor avasā gr̥ṇantaḥ 1.177.5
 mahīr asya praṇīṭayaḥ pūrvīr uta praçastayaḥ 6.45.3; 8.12.21
 indra (8.32.12, indro) viçvābhir utibhiḥ 8.32.12; 61.5; 10.134.3; ... ūtibhir vavakṣītha 8.12.5
 çatamūte çatakrato 8.46.3; çatamūtiṁ çatakratum 8.99.8
 mahān mahibhiḥ çacibhiḥ 8.2.32; 16.7
 arvācīnaṁ su te manāḥ 1.84.3; 3.37.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṁ naḥ 4.20.3; 5.31.11
 yasya viçvāni hastayoḥ 1.176.3; 6.45.8
 yo rāyo 'vanir mahān suparāḥ sunvataḥ sakhā 1.4.10; 8.32.13
 devaṁ-devaṁ vo 'vasa indram-indram gr̥ṇīṣaṁ 8.12.19; ... avase devaṁ-devam abhiṣṭaye 8.27.13
 udriṇva vajrinā avato na sīcate 8.49(Vāl. 1).6 ... avato vasutvanā 8.50(Vāl. 2).6
 vasūyavo vasupatim çatakratum stomāir indram havāmahe 8.52(Vāl. 4).6; 61.10
 yasmāi tvaṁ vaso dānya çikṣasi (8.52.6, mahāse) sa rāyas poṣam aṇute (8.52.6, invati)
 8.51(Vāl. 3).6; 52(Vāl. 4).6
 purūtamaṁ purūṇam 1.5.2; 6.45.29
 Cf. under 1.16.9^a; 29.2^a; 51.8^c; 84.19^a; 110.9^a; 167.1^d; 177.1^d; 3.43.3^b; 5.35.5^a

Indra as recipient of praise and sacrifice

taṁ tvā vayam maghavann indra girvaṇaḥ sutāvanto havāmahe 8.51(Vāl. 3).6; 61.14
 indram girbhir havāmahe 8.76.5; 88.1; —girbhir gr̥ṇanti kāravaḥ 8.46.3; 54(Vāl. 6).1
 eto nv indram stavāma 8.24.19; 81.4; 95.7
 indram abhi pra gāyata 1.5.1; 8.92.1
 tam v abhi pra gāyata 8.15.1; ... abhi prārçata 8.92.5
 tasmā indrāya gāyata 1.4.10; 5.4; tam indram abhi gāyata 8.32.13
 indram arca yathā vide 8.49(Vāl. 1).1; 69.4

indrāya çuṣam arcati 1.9.10; . . . arcata 10.133.1; indrāya çuṣam harivantam arcata 10.96.2
 uktham indrāya çauṣyam 1.10.5; 5.39.5
 indra vatsam na mātaraḥ 6.45.25; 8.95.1
 indrāya brahmodyatam 1.80.9; 8.69.9
 brahmendrāya vajriṇe 3.53.13; 8.24.1
 upa brahmāṇi çṛṇava imā naḥ 6.40.6; 7.29.2
 upa brahmāṇi harivaḥ 1.3.6; . . . harivo haribhyām 10.104.6
 anu ṣṭuvantu pūrvathā 8.3.8; 15.6
 indram vāṇīr anuttamanyum eva 7.31.12; . . . vāṇīr anūṣata sam oṣase 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvṛdhuḥ 8.6.21, 43
 yaṁ te svadhāvan svadāyanti dhenavaḥ 8.49(Vāl.1).5; yaṁ te svadhāvan svadānti gūrtayaḥ
 8.50(Vāl.2).5
 ahūmahī çravasyavaḥ 6.45.10; 8.24.10
 indram taṁ hūmahe vayam 6.46.3; 8.51(Vāl.3).5
 vṛṣantamasya hūmahe 1.10.10; 5.35.3
 vṛṣā tvā vṛṣaṇaṁ huve vajriṇī citrābhīr ūtibhīḥ 5.40.3; 8.13.33
 marutvantaṁ havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 taṁ tvā vāyaṁ havāmahe 4.32.13 = 8.65.7; 8.43.23
 stomāir indram havāmahe 8.52(Vāl.4).6; 61.10
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6; 8.6.37
 āpīr (8.54.5, tena) no bodhī sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5
 vayam indra tvāyavaḥ 3.41.7; 7.31.4; 10.133.6
 -akhāya indram ūtaye 1.30.7; 8.21.9
 indram prayaty adhvarē 1.16.3; 8.3.5. Cf. agniṁ, &c., under 5.28.6
 anu pratnasyāukasaḥ 1.30.9; 8.69.18
 vāyaṁ te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāḡ apāḡ udañ nyañ vā hūyase nṛbhiḥ 8.4.1; 65.1
 yac chakrāsi parāvati yad arvāvatī vṛtrahan 8.13.15; 97.4
 arvāvato na ā gahī 3.37.11; 40.8
 indreha tata ā gahī 3.37.11; 40.9
 yāhi vāyur na niyuto no achā 3.35.1; 7.23.4
 (mā) nī rīraman yajamānāso anye 2.18.3; 3.35.3
 vahatam indra keçinaḥ 3.41.9; 8.17.2
 ā tvā bṛhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6; 6.44.19
 juṣāna indra haribhīr (8.13.3, saptibhīr) na ā gahī 3.44.1; 8.13.13
 iha tyā sadhamādyā (sc. hari) 8.13.27; 8.32.29 = 8.93.24
 yoniṣ ṭa indra niṣade (7.24.1, sadano) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 edam barhīr yajamānasya sīda 3.53.3; 6.23.7
 aram indrasya dhāmne 8.92.25; 9.24.5
 kīrtum punita (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl.5).6
 Cf. under 1.16.5^a; 7.23.6^a; 32.22^a; 8.6.32^a; 12.10^a; 45.21^a

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra ; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well ; see the rubric, Soma benefits Indra and other gods (p. 600 ; cf. 9.97.5). Soma's repeated pādas may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning ; straining ; pressing and flowing and clearing) ; Soma and his admixtures ; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viçvebhīr aṅgubhīh 1.91.17 ; pra pyāyasva pra syandasva soina viçvebhīr aṅgubhīh 9.67.28
marmṛjyante upasyuvaḥ, yābhir madāya çumbhase (9.38.3, çumbhate) 9.2.7 ; 38.3
çumbhamāna ṛtāyubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural : çumbhamānā, &c.
9.64.5 ; mṛjyamāno gabhastyoḥ 9.20.6
dadhanvire gabhastyoḥ 9.10.2 ; 13.7
etaṁ mṛjanti mṛjyam 9.15.7 ; 46.6
çṛṇānā apsu mṛñjata 9.24.1 ; 65.26
sa marmṛjāna āyubhīh 9.57.3 ; 66.23
tam I mṛjanty āyavaḥ 9.63.17 ; 107.17
etaṁ u tyāṁ daça kṣipo (mṛjanti) 9.15.8 ; 61.7
çiçum̐ jajñānam haryatām mṛjanti 9.96.17 ; 109.12.—Cf. under 9.70.4^a, 5^a

Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16 ; 64.12
somaṁ pavitra ā ṣṛja 1.28.9 ; 9.16.3 ; 51.1
tiraḥ pavitram āçavaḥ 1.135.6 ; 9.62.1 ; 67.7
suta eti pavitra ā 9.39.3 ; 44.3 ; 61.8
suvāno arṣa pavitra ā 9.6.3 ; 52.1
somaḥ pavitre arṣati 9.16.4 ; 17.3 ; 37.1
pavitre pari çiçyate 9.17.4 ; 42.4
pavitraṁ soma gachasi 9.20.7 ; 67.19
rājā pavitraratho vājām āruhaḥ (9.86.40, āruhat) 9.83.5 ; 86.40
vṛṣā pavitre adhi sāno avyaye 9.86.3 ; 97.40
rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9 ; 86.7
tiro varāṇy avyayā 9.67.4 ; 107.10
avyo vārebhīh pavate 9.101.16 ; . . . pavate madintamaḥ 9.108.5
avyo vārebhir arṣati 9.20.1 ; 38.1
avyo vāraṁ vi dhāvati 9.16.8 ; . . . dhāvati 9.28.1 ; avyo vāraṁ vi pavamāna dhāvati 9.74.9
vane kṛlāntam atyavim 9.6.5 ; 45.5 ; 106.11
avyo vāre pari priyaḥ 9.7.6 ; 52.2 ; 107.6 ; . . . priyam 9.50.3
pavate (9.64.5, pavante) vāre avyaye 9.36.4 ; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6 ; 51.2
indur hiyānaḥ sotrbhīh 9.30.2 ; 107.26
sutaḥ somo diviṣṭiṣu 1.86.4 ; 8.76.9

ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22
 suvānā devāsa indavaḥ 9.13.5; 65.24
 devo devebhyah sutaḥ 9.3.9; 99.7; 103.6
 dhārayā pavate sutaḥ 9.3.10; 42.2
 harim hinvanti adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 indur hinvāno arṣati 9.34.1; 67.4
 hinvanti sūram usrayaḥ 9.65.1; 67.9
 pra te dhārā asaṇcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanti
 asaṇcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dharṣasiḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaṇcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaṇiḥ pavamāno, &c. 9.103.6
 somo vājam ivāsarāt 9.37.5; 62.16
 çukrā ṛtasya dhārayā, vājam gomantam akṣaran 9.33.2; 63.14
 tayā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 asṛgran devavitaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaḥ madhuçutām 9.50.3; 67.9
 ete pūtā vipaṇcitāḥ 9.22.3; 101.12
 somaḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7
 nṛmṇā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
 dhārā sutasya vedhasaḥ 9.2.3; 16.7
 viprasya dhārayā kavīḥ 9.12.8; 44.2
 somā asṛgram āçavaḥ 9.17.1; 23.1
 pavamānā asṛkṣata 9.63.25; 107.25
 punānaḥ soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavir ati 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dhārābhir ojasā 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariçicyamānaḥ 9.68.10; 97.36
 pavamāno asiṣyadat 9.30.4; 49.5
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
 pavamāno vicarṣaṇiḥ 9.28.5; pavamānaḥ vicarṣaṇim 9.60.1
 pavamānaḥ (9.13.8, °na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyaḥ madam 9.23.4; 107.14
 nṛbhir yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3^a
 abhy arṣanti suṣṭutim 9.62.3; abhy arṣati suṣṭutim 9.66.22; pavamānā abhy arṣanti
 suṣṭutim 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

somāḥ çukrā gavāçirah 1.137.1; 9.64.28
 somāso dadhyāçirah 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavaḥ yad gobhir vāsaiṣyase 9.2.4; 66.13
 gāḥ kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26
 gobhir aṇjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro na goṣu tiṣṭhasi 9.16.6; 62.19
 mahir apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4; çyeno na vaṇsu sīdati 9.57.3; çyeno na vaṇsu kalāçeṣu sīdasi 9.86.35
sīdañ çhyeno na yonim ā 9.61.21; 65.19
çyeno na yonim āsadat 9.62.4; . . . yonim ghr̥tavantam āsadam 9.82.1
abhi droṇāny āsadam 9.3.1; 30.4
achā koçam madhugēutam 9.66.11; 107.12
abhi koçam madhugēutam 9.23.4; 36.2
somaḥ punānaḥ kalāçeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23
vṛṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
ā kalāçeṣu dhāvati 9.17.4; 67.14
vṛṣāva cakradat (9.107.22, °do) vane 9.7.3; 107.22
abhi droṇāni dhāvati 9.28.4; 37.6
camūṣv ā ni sīdasi 9.63.2; 99.8
abhi yonim kanikradat 9.25.2; 37.2
vardhā samudram ukthyam 9.29.3; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam juṣānaḥ 8.48.2; 9.97.11
harim nadīṣu vājinam, indum indrāya matsaram 9.53.4; 63.17
indrāyendo pari srava 8.91.3; 9.106.4
indram indo vṛṣā viçā 1.176.1; 9.2.1
somam indrāya vajriṇe 9.30.6; 51.2
indrāya pātave sutaḥ 9.1.1; 100.5
asyed indro madeṣv ā 9.1.10; 106.3
punānā indram āçata 9.6.4; 24.2
indrāya pavate sutaḥ 9.6.7; 62.14; 106.2; 107.17
indrāya soma pātave 9.11.8; 98.10; 108.15
indrāya madhumattamāḥ 9.12.1; . . . °maḥ 9.67.16; . . . °mam 9.63.19
indrasya hārdy āviçan 9.60.3; . . . āviçan manīṣibhiḥ 9.86.19
indrasya hārdi somadhānam ā viçā 9.70.9; 108.16
çuoir dhiyā pavate soma indra te 9.72.4; 86.13 Cf. under 1.16.6^a
svadasvindrāya pavamāna pītaye (9.77.44, indo) 9.74.9; 77.44
indrāya matsarintamāḥ 9.63.2; 99.8
sa indrāya pavase matsarintamāḥ (9.97.32, matsaravān) 9.76.5; 97.32
indav indrāya matsaram 9.26.6; 53.4; 63.17
gachann indrasya niṣkṛtam 9.15.1; 61.25
punihindrāya pātave 9.16.3; 51.1
punāna indur indram ā 9.27.6; 66.28
indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
indram soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5; 84.3
sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27,
psarase devapānaḥ) 9.96.3; 97.27
çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1; 86.7
ayam (9.104.3, yathā) mitrāya varuṇāya çantamāḥ 1.136.4; 9.104.3
sa no bhagāya vāyave 9.44.5; 61.9
pavamānasya marutaḥ 9.51.3; 64.24
matsi çardho mārutam matsi devān 9.90.5; 97.42
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, somo arṣati viṣṇave 9.34.2; 65.20.
The same in plural: sutā, &c., 9.33.3; sutā indrāya vāyave 5.51.7
mado yo devavitamāḥ 9.63.16; 64.12
vivakṣanasya pītaye 8.1.25; 35.23

Soma as protector and enricher of men

tvaṁ naḥ soma viçvataḥ 1.91.8; 10.25.7
 viçvā apa dviṣo jahi 9.13.8; 61.28
 apaghnanto arāvṇaḥ 9.13.9; 63.5
 apaghnan pavato mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan rakṣāṁsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaṇṣaḥ 9.24.7; 28.6; 61.19
 asmabhyaṁ gātuvittamaḥ 9.101.10; 106.6
 asmabhyaṁ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçmasi 9.31.6; 66.14
 asya te sakhye vayam 9.61.29; 66.14
 sakhitvam ā vr̥ṇīmahe 9.61.4; 65.5
 abhi viçvāni vāryā 9.42.5; 66.4
 abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
 viçvā arṣann abhi çriyaḥ 9.16.6; 62.19
 abhi vājam uta çravaḥ 9.1.4; 6.3; 51.5; 63.12
 pavamāna mahi çravaḥ 9.4.1; 9.9; 100.8
 sahasrabhr̥ṣṭir jayasi (9.86.40, jayati) çravo br̥hat 9.83.5; 86.40
 pavasva br̥hatir iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4°
 sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasātamaḥ 9.100.6
 ā (9.86.38, sa) naḥ pavasva vasumad dhiranyavat 9.69.8; 86.38
 pavantām ā suvīryam 9.13.5; 65.24
 dyumantaṁ çuṣmam ā bhara 9.29.6; . . . bharā svarvidam 9.106.4
 dyumantaṁ çuṣmam uttamam 9.63.29; 67.3
 dadhat stotre suvīryam 9.20.7; 62.30; 66.27; 67.19
 pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyaṁ soma suçriyam (9.63.11, duṣṭaram)
 9.43.4; 63.11
 asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 vi no rāye duro vṛdhi 9.45.3; 64.3
 somāḥ sahasrapājasah 9.13.3; 42.3
 indo sahasrabharṇasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasam rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasam rayim 9.4.7
 rayim piçāṅgam bahulaṁ vasīmahi (9.107.21, puruṣpr̥ham) 9.72.8; 107.21
 pavasva maṇhayadraviḥ 9.52.5; 67.1
 gomad indo hiranyavat 9.41.4; 61.3
 açvāvad vājavat sutah 9.41.4; 42.6
 sahasradhārāḥ çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1°
 sa viçvā dāçuṣe vasu somo divyāni pāṛthivā, pavatām āntarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūreud) rodasi mātara çuciḥ 9.75.4; 85.12
 devo devebhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vāji siṣāsati 9.7.4; svar yad vāji aruṣaḥ siṣāsati 9.74.1
 cārur ṛtāya pitāye 1.137.3; 9.17.8
 rājā deva ṛtam br̥hat 9.107.15; 108.8
 ṛtasya yonim āsadam 9.8.3; 60.4
 yonāv ṛtasya sīdata 9.13.9; 39.6
 agmann ṛtasya yonim ā 9.64.7; 66.12
 pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

rathena sūryatvacā 1.47.9; 8.8.2
 arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22
 trivandhuro vṛṣṇā vātarāṇhāḥ 1.118.1; . . . vṛṣṇā yas tricakraḥ 1.183.1
 ayukṣātām açvina yātave ratham 1.157.1; . . . açvina tūtuṇim ratham 10.35.6
 tam vām ratham yayam adyā huvema 1.180.10; 4.44.1
 rathā açvāsa usaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
 ā yad vām sūryā (8.8.10, yosāṇā) ratham 5.73.5; 8.8.10
 pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3
 pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhīr açvāḥ suvṛtā rathena, &c. 3.58.3
 teṇa nāsatyā gatam 1.47.9; 8.22.5
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukrto duroṇam 1.117.2; 183.1
 yena narā nāsatyessayadhyāi 1.183.3; 6.45.5
 viṣo yena gachatho devayantiḥ (10.41.2, yajvarīr narā) 7.69.2; 10.41.2
 yam açvinā suhavā rudravartani 8.22.1; 10.39.11
 bhujyum vāṣeṣu pūrvyam 8.22.2; 46.20
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Açvins.

Açvins as protectors and enrichers of men

prāyus tāriṣṭam nī rapāṇsi mṛkṣatām sedhatām dveṣo bhavataṁ sacābhuvā 1.34.11; 157.4
 vṛdhe ca no bhavataṁ vājasātāu 1.34.12; 112.24
 chardir yantam adābhyam 8.5.12; 85.5
 mā no mardhiṣṭam ā gatam (7.73.4, gataṁ çivena) 7.73.4; 74.3
 nāsatyā mā vi venatam 5.75.5; 78.1
 na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2
 evet kāṇvasya bodhatam 8.9.3; 9; 10.2
 manotarā rayiṇām 1.46.2; 8.8.12
 purumandrā purūvasū 8.5.4; 8.12
 ā na ūrjam vahatam açvinā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5^e.
 vartir yāthas (1.184.5, yātam vartis) tanayāya tmane ca 183.3; 184.5; 6.45.5
 mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6
 açvinā yad dha karhi cic chuçrūyātām imam havam 5.74.10; yad adya karhi karhi cic, &c. 8.73.5
 yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnam yātam açvinā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b
 açvināv eha gachatam 1.22.1; 5.75.7; 78.1
 açvinā gachataṁ yuvam 5.73.3; 8.8.1; 85.1
 yuvām havante açvinā 1.47.4; 8.5.17
 yayam hi vām havāmahe 8.26.9; 87.6
 ayam vām bhāgo nihita iyam giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57 (Vāl. 9).4
 dasrāv ime vām nidhāyo madhūnām 1.183.4; 3.58.5
 madhvaḥ pibataṁ madhupēbhīr āsabhiḥ 1.34.10; 4.45.3
 ā me havām nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1
 eha yātam pathibhīr devayānāḥ 1.183.6 = 1.184.6; 3.58.5
 juṣethām yajñam bodhatām havasya me 2.36.6; 8.35.4
 imam suvṛktīm vṛṣṇā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a
 iha tyā purubhūtāmā 5.73.2; 8.22.3
 ta mandasānā manuṣo duroṇa ā 8.87.2; 10.40.13
 upemām suṣṭutīm mama 8.5.30; 8.6
 yuvābhyām bhūtv açvinā 8.5.18; 26.16
 gīrbhīr vatso avīvṛdhat 8.8.8, 15, 19
 sutāḥ soma rtāvṛdhā 1.47.1; 2.41.4
 ā barhiḥ sīdataṁ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 ā vām viçvābhīr ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

eṣā divo duhitā praty adarṣi 1.113.7 ; 124.3
 aṣve na citre aruṣi 1.30.21 ; aṣveva citrāruṣi 4.52.2
 oṣā yāti (4.14.3, uṣā iyate) suyuṣā rathena 1.113.14 ; 4.14.3
 prati bhadrā adṛkṣata 1.48.13 ; 4.52.5
 jyotiṣ kṛṇoti sūnarī 1.48.4 ; 7.81.1
 vy uchaḥ duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy āucho duhitar divaḥ 5.79.2
 bhāsvatī netrī sūnṛtānām 1.92.7 ; 113.4
 uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6
 uṣo adyeha subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7 ; 123.13
 uṣaḥ ṣukreṇa cociṣā 1.48.14 ; 4.52.7
 uṣā uchad apa sridhaḥ 1.48.8 ; 7.81.6
 Iyusīṇām upamā cāṣvatīnām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aṣvātī (1.124.2, adyātī) 1.113.15 ; 124.2
 praminatī manuṣyā yugāni 1.92.11 ; 124.2
 aminatī dāivyāni vratāni 1.92.12 ; 124.2
 uṣo maghony ā vaha 4.55.9 ; 5.79.7
 asṁabhyam vājīnīvatī 1.92.13 ; 4.55.9
 ṛtasya panthām anv eti sādhu prajānatīva na diṣo minātī 1.124.3 ; 5.80.4
 ājījanan (sc. uṣasah) sūryam yajñam agnim 7.78.3 ; prācikitat (sc. uṣaḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^a ; 4.39.1^c ; 7.81.1^a.

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

svāyudhāsa īṣmīṇaḥ (7.56.11, īṣmīṇaḥ sunīṣkālḥ) 5.87.5 ; 7.56.11
 cīprāḥ cīrṣasu vitatā hiraṇyayīḥ 5.54.11 ; cīprāḥ cīrṣan hiraṇyayīḥ 8.7.25
 marutsu viṣvabhānuṣu 4.1.3 ; 8.27.3
 te bhānubhir vi tasthire 8.7.8, 36
 rudrasya sūnum havasā grṇīmasi (6.66.11, vivāse) 1.64.12 ; 6.66.11
 prṣadaṣvāso anavabharrādhasaḥ 2.34.4 ; 3.26.6
 praṣṭir vahati rohitāḥ 1.39.6 ; 8.7.28
 pra vepayanti parvatān 1.39.5 ; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11 ; 5.56.4
 bhayante viṣvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8 ; 166.4
 indrajyeṣṭhā abhidyaṣaḥ 6.51.15 ; 8.83.
 yūyam hi ṣṭhā sudānavaḥ 1.15.2 ; 6.51.15 ; 8.7.12 ; 8.9.
 kad dha nūnam kadhapriyaḥ 1.38.1 ; 8.7.31
 imarṇ naro marutaḥ saṣcatā vṛdham (7.18.25, saṣcatānu) 3.16.2 ; 7.18.25
 viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10 ; 10.35.13
 adhi sotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 dānā mahnā tad eṣām 5.87.2 ; 8.20.14
 marutaḥ somapitaye 1.23.10 ; 8.94.2, 9
 tveṣām (5.58.1, stuṣe) gaṇam mārutaṁ navyasīnām 5.53.10 ; 58.1
 Cf. under 1.37.8^c ; 39.6^a ; 64.4^b, 13^b ; 169.5^c ; 6.66.8^b.

Āditya-group : Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated *pādas*, addressed to the *Ādityas* generically ; to *Varuṇa* alone ; to *Mitra* and *Varuṇa* together ; to both of these with *Aryaman* as third ; and to *Aditi* who, for the most part, goes with the *Ādityas*. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *ṛta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: *Ādityas* as upholders of the divine order, or as endowed with other lofty qualities; *Ādityas* as protectors and enrichers of men; worship of *Ādityas* in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jane-jane 5.65.2 (*Mitra* and *Varuṇa*); *ṛtāvāno*, &c. 5.67.4 (*Mitra*, *Varuṇa* and *Aryaman*)
ṛtāvānā *ṛtam* ā *ghoṣatho* (8.25.4, *ghoṣato* *brhat*) 1.151.4; 8.25.4 (*Mitra* and *Varuṇa*)
ṛtāvānā *samrājā* *pūṭadakṣasā* 8.23.30; 25.1 (*Mitra* and *Varuṇa*)
ṛtāvāno *varuṇo* *mitro* *agnih* 7.39.7 = 7.40.7; 7.62.3
ṛtena *mitravaruṇāu* 1.2.8; . . . °*varuṇā* *sacethe* 1.152.1
adabdhāni *varuṇasya* *vrātāni* 1.24.13; 3.54.18
pra ye *minanti* *varuṇasya* *dhāma* (*mitrasya*) 4.5.4; *pra ye* *mitrasya* *varuṇasya* *dhāma* (*minanti*) 10.89.8
trī *rocānā* *divyā* *dhārayanta* 2.27.9 (*Ādityas*); 5.29.1 (*Indra-Aryaman* with a suggestion of the other *Ādityas*)
sāmrajyāya *sukratū* 8.25.8 (*Mitra* and *Varuṇa*); . . . *sukratuḥ* 1.25.10 (*Varuṇa*)
sukṣatrāso *varuṇo* *mitro* *agnih* 6.49.1; 51.10
asuryāya *pramahasā* 7.66.2; 8.25.3
mitram *huve* *pūṭadakṣam* 1.2.7; . . . *huve* *varuṇam* *pūṭadakṣam* 7.65.1
varuṇam *ca* (5.64.1, *vo*) *ṛṇādasam* 1.2.7; 5.64.1
rājānā *mitravaruṇā* *supānī* 1.71.9; 3.56.7
tā *samrājā* *ghṛtāsutī* 1.136.1; 2.41.6 (*Mitra* and *Varuṇa*)
ādityā *dānunas* *patī* 1.136.3; 2.41.6 (*Mitra* and *Varuṇa*)
rājānā *dirghaṣrutā* 5.65.2; 8.101.2 (*Mitra* and *Varuṇa*)
Cf. under 2.28.3°; 3.59.1^b; 4.55.7°; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir *no* *aditih* *ṇarma* *yaṇsat* (10.66.3, *yachatu*) 1.107.2; 4.54.6; 10.66.3
aditih *ṇarma* *yachatu* 6.75.12, 17; 8.47.9
devān *ādityān* *aditīm* (10.66.4, *avase*) *havāmahe* 10.65.9; 66.4
viṇva *ādityā* *adite* *sajoṣāḥ* 6.51.5; . . . *adite* *manīṣī* 10.63.17 = 10.64.17
devāir *no* *devy* *aditir* *ni* *pātu* 1.106.7; 4.55.7
ta *ādityā* ā *gatā* *sarvatātaye* 1.106.2; 10.35.11
ādityā *yan* *mumocati* 8.18.12; 67.18
añhoṣ *cid* *urucakrayaḥ* (8.18.5, °*cakrayo* °*nehasaḥ*) 5.67.4; 8.18.5. Both *Ādityas*.
br̥han *mitrasya* *varuṇasya* *ṇarma* (10.10.6, *dhāma*) 2.27.7; 10.10.6
mitrāya *vocām* *varuṇāya* *saprathaḥ* (1.136.6, *miḥuṣe*) *sumṛīkāya* *saprathaḥ* (1.136.6, *miḥuṣe*)
1.129.3; 136.6
upa *naḥ* *sutam* ā *gatam* *varuṇa* *mitra* *dācuṣaḥ* 5.71.3; *mahi* *vo* *mahatām* *avo* *varuṇa* *mitra* *dācuṣe* 8.47.1

ā no mitrāvaruṇā gṛh̥tāir gavyūtīm ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭīm gṛh̥tāir gavyūtīm ukṣatam ṽb̥bhīḥ 7.56.4
 ṛutaḥ me mitrāvaruṇā havemā 1.122.6 ; 7.62.5
 rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam 7.39.7 = 7.40.7 ; 7.62.3
 mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13^a ; 162.22^a ; 2.40.6^a

Āditya-worship in general

prati vām sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . udite sūktāḥ 7.65.1 (Mitra and Varuṇa) ; prati vām sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)

mitrāya varuṇāya ca 9.100.5 ; 10.85.17

varuṇo mitro aryamā 1.26.4 ; 4.1.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of

RV. pādas which end in the same three words, cited on p. 11.

varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2

aryamā mitro varuṇaḥ pariṇmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4

mitro aryamā varuṇaḥ sajoṣāḥ 1.186.2 ; 7.60.4

(mitraśya) aryamaṇo varuṇaśya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7

viṣve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14

viṣve devā amatsata 8.66.11 ; 9.14.3

yaṁ devāso avatha vājasātāu 10.35.14 ; 63.14

manor yajatrā amṛtā r̥tajñāḥ 7.35.15 ; 10.65.14

gojātā uta ye yajñīyāsaḥ 7.35.4 ; 10.53.5

te no rāsantām urugāyam adya yūyaḥ pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16

devo-devo suhavo bhūtu mahyaḥ mā no mātā pṛthivī durmatāu dhāt 5.42.16 ; 43.15

adveṣe dyāvāpṛthivī huvema devā dhata rayim asme suvīram 9.68.10 ; 10.45.12

ādityān dyāvāpṛthivī apaḥ svaḥ 7.44.1 ; 10.36.1

indrāvayū brhaspatim 1.14.3 ; 10.141.4

dadhikrām agnim uṣasaḥ ca devīm 3.20.5 ; 10.101.1

vanaspatīṇr oṣadhī rāya eṣe (5.42.16, rāye aṣyāḥ) 5.41.8 ; 42.16

āpa oṣadhīr vanino juṣanta (10.66.9, vanināni yajñīyā) 7.34.25 = 7.56.25 ; 10.66.9

pra vo vāyūm rathayujaiḥ kṛnūdhvam (10.64.7, purāndhim) 5.41.6 ; 10.64.7

ahiḥ ṛṇotu budhnyo havimani 10.64.4 ; 92.12 (both in Viṣve Devāḥ stanzas)

grāvā yatra madhusud ucyate br̥hat 10.64.15 ; 100.8 (both in Viṣve Devāḥ stanzas)

rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam 7.39.7 = 7.40.7 ; 7.62.3

sukṣatrāso varuṇo mitro agniḥ 6.49.1 ; 51.10

trīṣv ā rocane divaḥ 1.105.5 ; 8.69.3

huve (7.44.1, indram) viṣṇum pūṣaṇaḥ brahmaṇas patim 5.46.3 ; 7.44.1

indraviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar br̥hat 10.65.1 ; 66.4

tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14

Cf. also 1.107.2^a ; 3.8.8^a ; 8.57 (Vāl. 9).2^a ; 10.35.10^a ; 65.1^a.

Sūrya (Sūra) and Savitar (Tvaṣtar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āprā dyāvāpṛthivī antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2

ā sūryo aruhac chukram ar̥ṇaḥ 5.45.10 ; 7.60.4

ud u sya devaḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;

. . . savitā hiraṇyayā 6.71.1

ūrdhvaṃ bhānuṃ (4.14.2, ketuṃ) savitā devo aśret 4.13.2; 14.2; 7.72.4; . . . savitevaśret, of

Agni, patterned after the preceding, 4.6.2

rju marṣesu vṛjinā ca paçyan 4.1.17; 6.51.2; 7.60.2

ratnaṃ devasya savitur iyanāḥ (7.52.3, iyanāḥ) 7.38.6; 52.3

devas tvaṣṭā savitā viçvarūpaḥ 3.55.19; 10.10.5

suvāti savitā bhagaḥ 5.82.3; 7.66.4

tat su naḥ savitā bhagaḥ 4.55.10; 8.18.3

tvaṣṭā devebhīr janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10

Cf. also 1.35.8^a, 9^b; 115.4^c; 5.42.3^d; 6.50.8^e; 7.63.4^b.

R̥bhūṣ

The special quality of the R̥bhūṣ as cunning artificers or magic contrivers comes out in four of their five repeated pādas; cf. p. 18 :

niç carmaṇo gām ariṇīta dhītibhiḥ 1.161.7; 4.36.4

ekam vicakra camasaṃ caturdhā (4.36.4, caturvayam) 4.35.2; 36.4

rathaṃ ye cakruḥ suvṛtaṃ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8; 36.2

punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3; 35.5

saṃ vo madāso agmata 1.20.5; . . . madā agmata saṃ purandhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15; Brhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8: 10.23.4):

ā no niyudbhīr çatinibhīr adhvaraṃ sahasriṇibhīr upa yāhi vitaye (7.92.5, yajñam) 1.135.3; 7.92.5

vaha vāyo niyuto yāhy asmayuḥ (7.90.1, aha) 1.135.2; 7.90.1

niyutvān indrasārathiḥ 4.46.2; 48.2

pra vo vāyurṃ rathayujāṃ kṛṇudhvam (10.64.7, purandhim) 5.41.6; 10.64.7

ayaṃ çukro ayāmi te 2.41.2; 8.101.9; vāyo çukro ayāmi te 4.47.1

pibā sutasyāndhaso madāya (5.51.5, abhi prayah) 5.51.5; 7.90.1.—Cf. 1.135.4^f

Bṛhaspati

bṛhaspatir bhīnad adriṃ vidad gāḥ 1.62.3; 10.68.11

Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vṛjyāḥ 2.33.4; 6.28.7. Cf. pari ṇo heḷo varuṇasya vṛjyāḥ 7.84.2; see p. 573.

tmāne (2.33.15, mīdhvas) tokāya tanayāya mṛṣa 1.114.6; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ çacvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvaṣṭar-like god); 7.101.6 (Parjanya)

sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5; 10.169.2

Viṣṇu

trīṇi padā vi cakrame 1.22.18; 8.12.27

sakhe viṣṇo vitarāṃ vi kramasva 4.18.11; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu'; see p. 617.

Sarasvatī

vājebhir vājīnivatī 1.3.10 ; 6.61.4
uta śyā naḥ sarasvatī 6.61.7 ; . . . sarasvatī juṣāṇā 7.95.4

Vāc

tām ābhṛtyā vy adadhuh purutrā 10.71.3 ; tām mā devā vy adadhuh purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17
ahih ṣṛṇotu budhnyo havīmani 10.64.4 ; 92.12

Dadhikrā

udīrāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇānī ṣṛṇotu 5.46.8 ; 7.44.22

Pitarah

yenā naḥ pūrve pitarah padajñāḥ 1.62.2 ; 9.97.39

Uçijah

vrajaṁ gomantam uçijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4^d ; 5.22.4^{de} ; 7.42.1^a

Grāvan or Press-stones

grāvā yatra madhusud ucyate brhat 10.64.15 ; 100.8

Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7-11 are identical with 7.2.7-11 ; see p. 17.

vi ṣrayantām r̥tāvṛdhāḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6
madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2
naktoṣāsā supeṣāsā, to Night and Morn, 1.13.7 ; 142.7
uṣāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6
yadvī r̥tasya mātārā, to the same, 1.142.7 ; 5.5.6
hofārā dāivya kavi yajñam no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7
dāivyaḥ hotārā prathamā viduṣṭārā 2.3.7 ; . . . prathamā ny r̥ñje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.
iḷito agna ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3
prācinam barhir ojasā 1.188.4 ; barhiḥ prācinam ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānāya mañhate 6.45.32 ; 10.26.8
sahasrā daṣa gonām 8.5.37 ; 6.47
rādhās te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1
catvāry (8.21.18, sahasram) ayutā dadāt 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Aṣvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii, 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aṣvins, later differentiated as Dasra and Nasatya, are not dissimilar at all. The Dāivyaṁ Hotarāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktoṣāsa or Uṣāsānakta represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aṣvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣāsānakta and Dāivyaṁ Hotarā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgnī tā havāmahe 1.21.3; 5.86.2; 6.60.14
 indrāgnī havāmahe 5.86.4; 6.60.5
 indrāgnī ɸarma yachatam 1.21.6; 7.94.8
 endrāgnī sāumanasāya yātam 1.108.4; 7.93.6
 indrā nv agnī avase huvadhyāi 5.45.4; . . . avaseha vajriṇā 6.59.3
 sajaitvanāparājītā 3.12.4; vṛtrahanāparājītā 8.38.2

Indra and Vāyu

indraç ca vāyav eṣām somānām (5.51.6, sutānām) pītam arhathah 4.47.2; 5.51.6. Cf. sutānām pītam arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayiṁ dhataṁ (6.68.6, dhattho) vasumantaṁ puruṣam 6.68.6; 7.84.4 Similar pādas also of several other dual and plural groups; see under 1.159.5^d

Indra and Viṣṇu

upa brahmāṇi ɸṛṇutaṁ giro me 6.69.4; . . . ɸṛṇutaṁ havām me 6.69.7

Indra and Bṛhaspati or Brahmanaspati

aviṣṭam dhiyo jigṛtam puramdhir jajastam aryo vanuṣam aratiḥ, to I. and Bṛhaspati 4.49.4; to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Prthivī or Dyāvā-Bhūmī

pra dyāvā yajñāḥ prthivī p̄tāvrdhā 1.159.1 ; . . . prthivī namobhiḥ 7.53.1
dyāvābhūmī adite trāsithām naḥ 4.55.1 ; 7.62.4
devāir dyāvāprthivī prāvataṁ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
kiṁ avid vanaṁ ka u sa vṛkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ 10.31.7 ; 81.4
adveṣe dyāvāprthivī huvema 9.68.10 ; 10.45.12
Cf. also under 4.23.10^a ; 6.68.4^d ; 10.82.14.

Prthivī and Antarikṣa

prthivī naḥ pāṛthivāt pātṽ aṅhaso 'ntarikṣaṁ divyāt pātṽ asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

CLASS B: REPETITIONS RELATING TO TWO DIFFERENT GODS OR GROUPS OF DIVINITIES

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babbhūtha (or, babbhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgni* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgni* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

çuṣmīntamo hi te mado dymnīntama uta kratuḥ, to A. 1.127.9; to I. 1.175.5
 ā no gahi sakhyebhiḥ çivebhir mahān mahibhir ūtibhiḥ saranyan, to A. 3.1.19; to I. 3.31.18
 tvayā ha svid yujā vayam, to A. 8.102.3; to I. 8.21.11
 hr̥ṇīyamāno apa mad hy āireḥ prame devānām vrapatā uvāca, &c., to A. 5.2.8; *nidhiyamānam*
 apagūlham apsu pra me devānām vrapatā uvāca, &c., to I. 10.32.6
 ā rodasi apr̥ṇā (and, apr̥ṇā) jāyamānaḥ, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
 yo asya pāre rajasaḥ (sc. ajāyata), to A. 10.187.5; . . . rajaso viveṣa, to I. 10.27.7
 tantum tanuṣva pūrvyam, to A. 1.142.1; . . . pūrvyam yathā vide, to I. 8.13.14
 samrājām carṣaṇīnām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
 devo na yaḥ pṛthivīm viçvadhāyā upakṣeti, &c., to A. 1.73.3; imām ca naḥ pṛthivīm viçva-
 dhāyā upakṣeti, &c., to I. 3.55.21
 mahānti vṛṣṇe savanā kṛtemā, to A. 3.1.20; sthirāya vṛṣṇe, &c., to I. 3.30.2
 netā sindhūnām vṛṣabha stiyānām, to A. 7.5.2; vṛṣā sindhūnām, &c., to I. 6.44.21
 sahasrastarīḥ çatanītha ṛbhvā, to A. 10.69.7; sahasracetāḥ, &c., to I. 1.100.12
 pra mar̥ṣiṣṭhā abhi viduḥ kaviḥ san, to A. 1.71.10; ava dyubhir abhi viduḥ, &c., to I. 7.18.2
 vṛṣabhāya kṣitīnām, to A. 10.187.1; juhotaṇa vṛṣabhāya, &c., to I. 7.98.1
 sadyo jajñāno havyo babhūtha (8.96.21, babhūva), to A. 10.6.7; to I. 8.96.21
 mahān asy adhyarasya praketaḥ, to A. 7.11.1; dāgvān asy, &c., to I. 10.104.6
 adroghavacām matibhir yaviṣṭham, to A. 6.5.1; . . . matibhiḥ çaviṣṭham, to I. 6.22.2
 vrajām gomantam uçijo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
 nyaññ ūttānām anv eṣi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
 sum̐lko bhavatu jātavedāḥ, to A. 4.1.20; . . . bhavatu viçvavedāḥ, to I. 6.47.12 = 10.131.6
 açnasya cie chiçnathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
 yudhā devebhyo varivaç cakartha, to A. 1.59.5; to I. 7.98.3
 kṛṇvāṇaso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
 puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
 yena vaṁsāma pṛtanāsu çardhataḥ (6.19.8, çatrūn), to A. 8.60.12; to I. 6.19.8
 anānataṁ damayantaṁ pṛtanyūn, to A. 7.6.4; to I. 10.74.5
 ririkvāṁsas tanvaḥ kṛṇvata svāḥ (4.24.3, trām), to A. 1.72.5; to I. 4.24.3
 tuvidyumna yaçasvatā, to A. 3.16.6; . . . yaçasvataḥ, to I. 1.9.6
 vayā ivānu rohate, to A. 2.5.4; . . . rohate juṣanta yat, to I. 8.13.6
 tvam içjo vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to I. 1.170.5

Part 2, Chapter 4B: Repetitions relating to two different gods [612

çreṣṭhañ no dhehi vāryam, to A. 3.21.2; ... vāryaṃ vivakṣase, to I. 10.24.2
 sakhe vaso jaritrbhyaḥ, to A. 8.71.9; to I. 1.30.10; ... jaritrbhyo vayo dhāh, to I. 10.24.1
 (agne) brahma yajñañ ca vardhaya, to A. 10.141.6; (brahma) indra yajñañ, &c., to I. 1.10.4
 asme dhehi çravo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
 sasavāṃso vi çrñvire, to A. 4.8.6; to I. 8.54 (Vāl. 6).6
 asmadyak sañ mimihī çravāñsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
 pra no naya vasyo acha, to A. 8.71.6; pra tañ (6.47.7, no) naya pratarañ vasyo acha, to A.
 10.45.9; to I. 6.47.7
 adhā te sumnam imahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
 tvāñ vardhantu no girāḥ, to A. 8.44.19; to I. 1.5.8
 ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya
 sādhanam girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3
 gira stomāsa irate, to A. 8.43.1; to I. 8.3.5
 abhi tvāñ gotamā girā, to A. 1.78.1; to I. 4.32.9
 agne (8.88.1, abhi) vatsaṃ na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
 abhi tvā pūrvapitaye, to A. 1.19.9; to I. 8.3.7
 tañ ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
 tvāñ stoṣāma tvayā suvirā drāghīya āyuh pratarañ dadhānāḥ, to A. 1.115.8; to I. 1.53.11
 vājayanto havāmahe, to A. 8.11.9; to I. 8.53 (Vāl. 5).2
 purupraçastam ūtaye, to A. 8.71.10; ... ūtaya ṛtasya yat, to I. 8.12.14
 prajānañ vidvāñ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
 viçvebhiḥ (sc. devebhiḥ) somapitaye, to A. 1.14.1; viçvebhiḥ (sc. dhāmabhiḥ) somapitaye, to
 I. 8.21.4
 eđaṃ barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
 mādayasva svarṇare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
 devebhyo havyavāhana, to A. 3.9.6; 10.118.5; 150.1; ... havyavāhanaḥ, to I. (?) 10.119.13
 agniṃ ukthāni vāvrdhuḥ 2.8.5; indram ukthāni vāvrdhuḥ 8.6.35; 95.6
 Cf. under 1.32.15^d; 59.5^c; 2.12.12^a; 4.1.11^b, 13^c; 26.2^d; 6.10.6^d; 7.32.2^a

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff.:

divo na sānu śtanayann acikradat, to A. 1.58.2; to S. 9.86.9
 devo na yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
 sidann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
 ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
 yaḥ pañca carṣaṇīr abhi, to A. 7.15.2; to S. 9.101.9
 viçvā yaç carṣaṇīr abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
 tveṣaṃ rūpañ kṛṇuta uttarañ yat, to A. 95.8; ... kṛṇute varṇam asya, to S. 9.71.8
 yā parvateṣv oṣadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
 çardhan tamāñsi jighnase, to A. 8.43.22; to S. 9.61.19
 jahi rakāñsi sukrato, to A. 6.16.29; to S. 9.63.28
 abhi śyāma ṛtanyataḥ, to A. 2.8.6; to S. 9.35.3
 pūrvīr iṣo brhatīr āreaghāḥ (8.87.9, jīradāno), to A. 6.1.12; to S. 8.87.9
 sakhā sakhībhyā īdyāḥ, to A. 1.75.4; to S. 9.66.1
 dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6
 paṛṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
 imañ yajñaṃ idam vaco jujuṣāna upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
 yad vo vayañ pramināma vratāni, to A. 10.2.4; yat te vayañ, &c., to S. 8.48.9
 agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
 sa no vṛṣṭīm divas pari, to A. 2.6.5; te no vṛṣṭīm divas pari, to Somāḥ 9.65.24
 harim (10.188.1, aṇvañ) hinota vājinam, to A. 10.188.1; to S. 9.62.18

Agni and Bṛhaspati or Brahmanaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manah kṛṇuṣva vṛtratūrye, to A. 1.19.20; to Brahmanaspati 2.26.2
achidrā ɢarma jaritah purūṇi, to A. 3.15.5; achidrā ɢarma dadhire purūṇi, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasi vṛṣabho roṛavīti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim anehasam, to A. 3.9.1; to Iḷā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yukṣvā hy aruṣi rathe, to A. 1.14.12; yuṇḡdhvaṁ hy, &c. to M. 5.56.6
vṛṣā ɢukraṁ duduhe pṛṇir ūdhaḥ, to A. 4.3.10; sakṛo ɢhukraṁ, &c. to M. 6.66.1
stomaṁ yajñāṁ ca dhr̥ṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhī na ūrdhvaṁ carathāya jīvase, to A. 1.36.14; ūrdhvaṁ naḥ karta jīvase, to M. 1.172.3

Agni and Vāyu

dakṣaṁ sacanta ūṭayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṁsi vītaye, to A. 6.16.44; abhi prayāṁsi sudhitāni vītaye, to V. 1.135.4
agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Aṇvins

rājantam adhvārāṇām, to A. 1.1.8; 45.4; samrājantam adhvārāṇām, to A. 1.27.1; rājantāv
adhvārāṇām, to Aṇvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Aṇvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājīnivasū, to Aṇvins 8.22.14
sumṛīkaḥ svavāṇ yātṛ arvāṇ, to A. 1.35.10; to the Aṇvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṇvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Aṇvins 1.117.21
mahah sa rāya eṣate patir dan, to A. 1.149.1; mahah sa rāya eṣate, of a worshipper in an Aṇvin
hymn 10.93.6.—Cf. also under 4.44.6.

Agni and Sūrya or Savitar

ūrdhvaṁ bhānuṁ savitevāɢret, to A. 4.6.2; ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo
aɢret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasi antarikṣam, to A. 1.73.8; to Sūrya 10.139.2
rāyo budhnaḥ saṅgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3
apāṁ garbhaṁ darɢatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi svayaɢastarah, in a hymn to A. 5.17.2; . . . yaɢastaram, in a hymn to Savitar 5.82.3
sahasraɢr̥ṇgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraɢr̥ṇgo vṛṣabhaḥ, to Sūrya 7.55.7
vi yo rajāṁsy amimīta sukratuh, to A. 6.7.7; vi yo mame rajasi sukratūyayā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvam hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

tañ tvā viprā vipanyavo jāgrvāṁsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo
jāgrvāṁsaḥ sam indhate (sc. viṣṇo yat paramaṁ padam), to V. 1.22.21

Agni and Pūṣan

imaṁ naḥ ɢṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo viɢvābhi viɢayati bhuvanā sam ca paɢyati, to A. 10.187.4; to P. 3.62.9

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Agni and Uṣas

yatamāno raṣmibhiḥ sūryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aṣvibhyām uṣasā sajuh, to A. 5.51.8; (varuṇo) aṣvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāḥ) 1.15.9; to Y. 10.14.14

Agni and Apām Napāt

yam vāghato vṛṇate adhvaṣeṣu, to A. 1.58.7; yam viprāsa iḥate adhvaṣeṣu, to A. N. 10.30.4
agnim (2.35.14, asmin) pade parame tasthivāṅsam, to A. 1.72.4; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4; manyur hotā, &c., to M. 10.83.2
vidmā tam utsam yata ājagantha, to A. 10.45.2; . . . yata ābābhūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣaḥ, to A. 5.20.3; sā no, &c., to S. 6.61.9

Agni and Rātrī

viçvā adhi çriyo dadhe, to A. 2.4.5; . . . çriyo dhiṣe vivakṣase, to A. 2.21.3; . . . çriyo 'dhitā,
to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmi ratnam, to A. 1.58.7; to V. D. 3.54.3
ariṣyantaḥ sacemahi, to A. 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11
stīrṇe barhiṣi samidhāne agnāu, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viçvāyupoṣasam, to A. 1.79.9; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3; . . . ā gataṁ, to Indra and Agni 8.38.7
sabādho vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3
tam hi çaṇvanta iḥate, to A. 5.14.3; tā hi, &c., to Indra and Agni 7.94.5
dame-dame sapta ratnā dadhānaḥ, to A. 5.1.5; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadra sāṇgravasāni santu, to A. 6.1.12; to Soma and Rudra 6.74.2
uru kṣayāya cakrire, in a hymn to A. 1.36.8; . . . cakrire sudhātu, in a hymn to Mitra and
Varuṇa 7.60.11
viçvāsu kṣāsu joguve, in a hymn to A. 127.10; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñavāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.15.4; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padaṁ kavayo ni pānti, in a hymn to A. 10.5.2; ṛtasya pade, &c., in a hymn designated
as Māyābhedaḥ 10.177.2
salakṣmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yami 10.10.2
stṛṇanti barhiḥ ānuṣak, in a hymn to Agni 8.45.1; stṛṇita, &c., in a stanza to Barhiṣ 1.13.5
yadā te marto anu bhogaṁ ānat, in a hymn to A. 10.7.2; in Aṇvastuti 1.163.7
svastibhir ati durgāni viçvā to A. 1.189.2; of the poet Bṛhaduktha 10.56.7
nābhā prthivyā adhi, in a hymn to A. 3.29.4; . . . adhi sānuṣu triṣu, in a stanza to the two
Divine Hotars 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, ā na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indasya sakhyam juṣāṇaḥ, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiraṇyayaḥ, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā prthivyaḥ, to I. 8.36.4; to S. 9.96.5
 ya imo rodasī ubhe, to I. 3.53.12; . . . rodasī mahī, to S. 8.6.17; 9.18.5
 tvam sūryam arocayaḥ, to I. 8.98.2; yayā sūryam arocayaḥ, to S. 9.63.7
 samudrasyādhi viṣṭapaḥ, to I. 8.34.13; . . . viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; . . . viṣṭapi
 manīṣiṇaḥ, to Somāḥ 9.107.14
 adha yo viçvā bhuvanābhi majmanā, to I. 2.17.4; (adha . . .) imā ca viçvā bhuvanābhi
 majmanā, to S. 9.110.9
 utso deva hiraṇyayaḥ, to I. 8.61.6; to S. 9.107.4
 yenā naḥ pūrve pitarāḥ padajūāḥ, in a hymn to I. 1.62.2; to S. 9.97.39
 tvam (9.86.23, soma) gotram āngirobhyo 'vṛṇor apa, to I. 1.51.3; to S. 9.86.23
 vadhīd ugro riṇann apaḥ, to I. 8.32.2; ṛṇann ugro, &c., to S. 9.109.22
 parjanya vṛṣṭimān iva, to I. 8.6.1; to S. (Indu) 9.2.9
 viçve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3
 brahmadvīṣe tapuṣīm hetim asya, to I. 3.30.7; to S. 6.52.3
 kṛṣṇā tamāṁśi tvīṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṁśi jaṅghanat, to S. 9.66.24
 yo asmān ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4
 yas te mado varenayaḥ, to I. 8.46.8; to S. 9.61.19
 sahasroteḥ çatāmagaḥ, to I. 8.34.7; sahasroteḥ çatāmagaḥ, to S. 9.62.14
 indram indo vṛṣā viça, in a hymn to I. 1.176.1; to S. 9.2.1
 satyam itthā vṛṣed asi, to I. 8.33.10; satyam vṛṣan vṛṣed asi, to S. 9.64.2
 ā na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13
 vayanī ta indra (8.48.14, vayanī somasya) viçvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

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viçvā dhanāni jigyuṣaḥ, to I. 8.14.6; to S. 9.65.9
 vasu martāya dācuṣe, to I. 1.84.7; to S. 9.98.4
 vājayanto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
 rayīm gomantam aṣvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
 aṣvāvad gomad yavamāt (9.69.8, yavamāt suviryam), to I. 8.93.3; to S. 9.69.8
 siṣāsanto manāmahe, to I. 8.95.3; to S. 9.61.11
 aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5
 vatsām samñicvarir iva, in a hymn to I. 8.69.11; to S. 9.61.14
 tam id vardhantu no girah, to I. 8.13.18; 92.21; to S. 9.61.14
 indram codāmi pitaye, to I. 8.68.7; somaṁ, &c., to S. 3.42.8
 Cf. also under 1.84.13^c; 175.3^c; 5.39.3^d; 8.95.9^d; 98.2^b

Indra and Maruts¹

vi vṛtrañ parvaço rujan, to I. 8.6.13; . . . parvaço yayuh, to M. 8.7.2
 yad ānga taviṣiyase, to I. 8.6.26; . . . taviṣiyavaḥ to M. 8.7.2
 brahmā kas tam saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20
 sañ kṣonī sam u sūryam, to I. 8.52 (Vāl. 4).10; to M. 8.7.22
 sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9; to M. 1.86.4
 toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the
 man whom the Maruts help 6.66.8
 suvedā no vasū kṛdhi of I. 7.32.25; . . . vasū karat, of çardho mārutam 6.48.15
 uṇānā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26
 bhakṣiṣya te 'vaso dāivyasya, to I. 4.21.10; bhakṣiṣya vo 'vaso, &c., to M. 5.57.7
 āraç cid dveṣaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7; . . . dveṣo vṛṣaṇo yuyota, of
 M. 7.58.6; . . . dveṣaḥ sanutar yuyota, of M. 10.77.6
 iṣkartā (nomen agentis) vihrutaṁ punaḥ, of I. 8.1.25; iṣkartā (2^d plur. aorist imperative), &c.,
 to M. 8.20.26
 tvota it sanitā vājam arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23
 Cf. also under 1.100.15^b; 165.13^d; 8.7.1^a.

Indra and Aṣvins

gantārā dācuṣo grham namasvinah, to Indra's Harī 8.13.10; gantārā dācuṣo grham, to A.
 8.5.5; 22.3
 aṣvebhiḥ prusitapsubhiḥ, of I. 8.13.11; of A. 8.75.5
 bhujuṁ vāṣeṣu pūrvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
 arvāncān tvā saptayo 'dhvaraçriyo vahantu savanēd upa, to I. 1.47.8; arvāncā vām, &c., to
 A. 8.4.14. Cf. under 8.22.3^c
 viçvet tā te savaneṣu pravāçyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
 duḥçaṇsām martyaṁ ripum, in a hymn to I. 8.18.14; duḥçaṇso martyo ripuḥ, to A. 2.41.8
 yad antarikṣa ā gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1
 stomo vāhiṣṭho antamaḥ, to I. 6.45.30; to A. 8.5.18
 ā no viçvābhīr ūtibhiḥ sajoṣaḥ, to I. 7.24.4; ā no (and, vām) viçvābhīr ūtibhiḥ, to A.
 8.8.1, 18; 87.3
 ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tīvrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1
 mandantu tvā mandinaḥ sutaṣaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to
 V. 1.134.2
 ghṛtaṁ duhata āçiram, to I. 8.6.19; ghṛtaṁ duhrata āçiram, to V. 1.134.6
 anu kṛṣṇe vasudhiti jihāte, to I. 3.31.17; anu kṛṣṇe vasudhiti, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhīr indra mā parā dāh, to I. 1.104.8; mā no vadhī rudra, &c., to R. 7.46.4
 aśālhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 brhantam ṛṣvam ajaraṁ yuvānam, to I. 3.32.7; 6.19.2; . . . ajaraṁ suṣumnam, to R. 6.49.10
 vy asmad dveṣo yuyavad vy aṇhaḥ, to I. 6.44.16; vy asmad dveṣo vitarāṁ vy aṇhaḥ, to
 R. 2.33.2

Indra and Bṛhaspati or Brahmanaspati

sa na stuto vīravād dhātu gomāt, to I. 7.23.6; to B. 1.190.8
 asmākāṁ bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
 vi dācuṣe bhajati sūnaraṁ vasu, to I. 5.34.7; yo vāghate dadāti sūnaraṁ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçāṁ tanvaṁ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhi suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12; stuhi parjanyaṁ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susamīdṛçāṁ tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
 ubhe ā paprāu rodasī mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
 na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
 uruḥ prthuḥ sukṛtaḥ kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
 vibhrājaḥ jyotiṣā svar agacho rocanāṁ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, Ved. Myth. iii. 348 ff.

mṛgo na bhīmaḥ kucaro giriṣṭhāḥ, to I. 10.180.2; to V. 1.154.2
 naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
 sakhe viṣṇo vitarāṁ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

maṇhiṣṭhaṁ vājasātaye, to I. 1.130.1; maṇhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhūyur iva yoṣanām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayīm ni dhārāya vi vo made, to I. 10.24.1; asme rayīm ni dhārāya, to U. 1.30.32
 āṣu dhā vīravād yaçāḥ to I. 4.32.12; to U. 5.79.6
 çravaḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçaç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6°
 viçvā jātāny abhy asmi mahnā, to I. 8.100.4; viçvāni śānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkaṁ surabhiṁ dṛçe kam, to I. 6.29.3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jaṅghanāva bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; apraçaçastā iva smasi, to S. 2.41.16

Indra and Apvā

andhenāmītrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

Indra and Rodasi

samudraṁ na saṁcarane saniṣyavaḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathyah sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viṣve Devāḥ

devāḥ achā na dhītayah, to I. 1.132.5; to V. D. 1.139.1

Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4; 3.42.1; . . . ā gatam, to Mitra and Varuṇa 5.71.3
sūro dṛṣṭiḥ vṛṣṇaḥ ca pāuṣye, to I. 10.92.7; to Indra and Varuṇa 4.41.6
yat sunvate yajamānāya cikṣam, to I. 10.27.1; . . . cikṣathah, to Indra and Varuṇa 8.59 (Vā. 11).1
naras tokasya tanayasya sātāu, to I. 4.24.3; . . . sātīsu, to Indra and Varuṇa 7.82.9
upedaṁ savanaṁ sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3
abhi stomā anūsata, to I. 1.11.8; to Indra and Agni 6.60.7
indratvotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma pṛtanyato
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyam carṣaṇīsam, to I. 5.35.1; . . . carṣaṇīsaḥ (sc. avasā) to Indra and Agni 7.94.7
patīm turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4
rayīm grṇatsu dhāraya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtam na pūtam adriṣaḥ, to I. 8.12.4; . . . adriḥ, to Indra and Agni 5.86.6
vahanu somapītaye (sc. harayaḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakṣṭraṁ karmanā naṣat, to I. 8.70.3; of a pious man in Dāmpatyor āciṣaḥ 8.31.17
dyāur na prathinā cavaḥ, to I. 1.8.5; in a Dānastuti of Praskaṇva 8.56 (Vā. 8).1
satrāsāham vareṇyam sahodām, to I. 3.34.8; satrāsāham vareṇyam, of wealth conferred by
Agni 1.79.8
svastigām aneḥasaḥ, to I. 8.69.19; svastigām aneḥasaḥ, of a road 6.51.16
jetāram aparājitam, to I. 1.11.2; to a steed furnished by Agni 5.25.6
asmin yajñe barhiṣṭā ā nisadya, to I. 3.35.6; of one that calls upon Yama and Vivasvat 10.14.5
Cf. also under 10.50.7^d

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmanaspati

vasuṣvit puṣṭivardhanaḥ, to S. 1.91.12; to Brahmanaspati 1.18.2. Cf. under 1.91.23^d

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12; to V. 10.123.7
bhānuḥ gukṛeṇa cociṣā vy adyāt, to S. 9.85.12; . . . cociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni śidata, to S. 9.104.1; to Savitar 1.22.8

Soma and Pūṣan

ayaṁ pūṣā rayir bhagaḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11
aṣvasā vājasā uta, to S. 9.2.10; aṣvasām vājasām uta, to P. 6.53.10

Soma and Uşas

yena tokañ ca tanayañ ca dhāmahe, to S. 9.74.5; to U. 1.92.13
 sañ sūryeṇa rocasa (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18
 aganma yatra pratiranta āyuh, to S. 8.48.11; to U. 1.113.16
 urvīñ gavyūtīm abhayañ ca naṣ kṛdhi, to S. 9.78.6; . . . abhayañ kṛdhi naḥ, to U. 7.77.4

Soma and Sarasvant

bhākṣīmahi prajāñ iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuṇa

vi yas tastambha rodasī, to S. 9.101.15; . . . rodasī cid urvī, to V. 7.86.1

Soma and Sadasaspati

priyam indrasya kāmyam, to S. 9.98.6; to Sadasaspati 1.18.6

Soma and Anumati

soma rājan mṛṣayā naḥ svasti 8.48.8; anumate mṛṣayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajañ gomantam açvinañ vivakṣase, to S. 10.25.5; vrajañ gomantam açvinam, to Viçve Devāḥ 10.62.7

Soma and dissimilar dual gods

gavāñ poṣaṃ svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2
 somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
 çārur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 ā yad yoniñ hiranyayam (sc. śidati), to S. 9.64.20; . . . hiranyayam (sc. sadathaḥ), to Mitra and Varuṇa 5.67.2
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛñīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manaḥ, to S. 9.67.29; to Asamāti (?) 10.60.1
 vāçrā arṣanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadīstuti 10.75.4
 upa çrakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni çu svapa, of a dog 7.55.2

Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^e

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uşas

iṣaṃ pṛicantā sukrte sadānave, to A. 1.47.8; iṣaṃ vahantiḥ sukrte, &c., to U. (plur.) 1.92.3
 dadhatho ratnañ vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yac cid dhi vām pura ṛṣayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi, to U. 1.48.14
 atāriṣma tamasaṣ pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
 pṛāsmāi yachatam avṛkañ pṛthu chardih, to A. 8.9.1; pra ṇo yachatād avṛkañ, &c., to U. 1.48.15

Açvins and Sūrya

pari dyāvaprthivi yāti sadyah, of A.'s car 3.58.8 ; . . . yanti sadyah, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo brhataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyamdina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiḥ canīṣṭhā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koṣe hiranyaye vṛṣanvasū, to A. 8.22.9 ; rathe koṣe hiranyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā divispṛcā, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dāçvānsam upa gachataṁ, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātān somapītaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethām yajñam iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no riradhataṁ nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgni (8.42.6, nāsatyā) somapītaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācam crutyaṁ rārāthām, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
rathān hiranyavandhuram, hiranyābhīḥumaçvinā (4.46.4, vandhuram indravāyū svadhvaram),
ā hi ṣṭhātho divispṛcam, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibatām dāçuṣo grhe, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Brhaspati 4.49.6
gantārā dāçuṣo grham, to A. 8.5.5 ; 22.3 ; to Indra's Harī 8.13.10
ghṛtāir gavyūtim ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam iḷābhīḥ, to
Mitra and Varuṇa 7.56.4
pātām somam r̥tāvṛdhā, to A. 1.47.3, 5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma r̥tāvṛdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethām yajñam bodhataṁ yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vām prkṣāso madhumanta irate, to A. 4.45.2 ; ud vām prkṣāso madhumanto astuḥ, to
Mitra and Varuṇa 7.60.4
ā no gantaṁ riçādasā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrāir vasubhir sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhiḥ sīdataṁ sumat, to A. 8.87.4 ; sīdataṁ barhiḥ ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases ; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others : they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhvasa dūre nirṛtiṃ parācāḥ, to V. 1.24.9; āre bādhethāṃ nirṛtiṃ parācāḥ, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasi cid urvi, to V. 7.86.1; vi yas tastambha rodasi, to Soma 9.101.15

divaṣ ca gmaṣ ca rājasi, to V. 1.25.20; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3
sakhāyaṃ vā sadam id bhrātaraṃ vā, to V. 5.85.7; . . . sadam ij jāspatiṃ vā, to Dyāvāpr-thivyāu, 1.185.8

(yad . . .) abhidrohaṃ manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidrohaṃ carāmasi, to Pracetās Āngirasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viçvāvasu 10.139.5

pitṛṇāṃ ca manmabhiḥ, in a hymn to V. 8.41.2; to Viçve Devāḥ 10.57.3

(varuṇo) aṣvibhyāṃ uṣa-ā sajūh, to V. 1.44.14; (agnir) aṣvibhyāṃ, &c., to Agni 5.51.8

yaçaḥ cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2

viçvāni sānty abhy astu mahnā, to V. 2.28.1; viçvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viçvāsu kṣāsu joguve, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vāriṃ yajñāṃ mahayāṃ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñāṃ mahayan, &c., to Viçve Devāḥ 7.42.3

viprā (dual) naviṣṭhayaḥ vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhir mitrāvaruṇā namobhiḥ, 1.153.1; havyebhir indrāvaruṇā, &c., 4.42.9; 7.84.1

apo na nāvā duritā tarena, to M. and V. 7.65.3; to Indra and Varuṇa 6.68.8

tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4

içānā pipyatāṃ dhiyah, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2

aviṣṭāṃ dhiyo jigṛtāṃ puraṃdhīḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9

See also under Aṣvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā çarma parvatānām, to Ā. 8.18.16; in Daṃpatyor aṣiṣaḥ 8.31.10

avāṅśy ā vṛṇīmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyāṃ riṣaḥ, to Varuṇa, Mitra, Aryaman 1.41.2; 5.67.3; to Maruts 5.52.4

ariṣṭaḥ sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2; to Viçve Devāḥ 8.27.16; ariṣṭaḥ sa marto viçva edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyaḥ, to Ā. 7.66.12; to Viçve Devāḥ 8.83.3

apa sedhata durmatam, to Ā. 8.18.10; to Grāvāṇaḥ 10.175.2

çarma yachantu sapratho yad Imahe, to Ā. 8.18.3; çarma yachantu saprathah, to Viçve Devāḥ 10.126.7

agnijihvā ṛtāvṛdhah, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhah, to Viçve Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(eṣāṃ) sumnaṃ bhikṣeta martyaḥ, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhujemānyaajātam eno mā tat karma vasavo yac cayaḍhve, to Ā. 7.52.2; mā va eno anyakṛtāṃ bhujema mā tat karma, &c., to Viçve Devāḥ 6.51.7

Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aṇvins: see Aṇvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ad id svadhām isirām pary apaṇyan, to M. 1.168.9; to V. D. 10.157.5
viṣṇor eṣasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5
asmabhyam ṇarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñesu yajñiyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayam tirate vi mahir iṣo yo vo varāya dāṣati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhaḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ to V. D. 10.65.7

Maruts and Ṛbhus

yuṣmākam devā avasāhani priye, to M. 7.59.2; to Ṛ. 1.110.7

Maruts and Brahmanaspati

asi satya ṇṇayāvanedyah, to the gaṇa of the M. 1.87.4; . . . ṇṇayā brahmanas pate, to B. 2.33.11
nāya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅgdhvanī harī ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajirā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārhābhīr ūtibhis tīreta, to M. 7.58.3 . . . tīretam, to Indra and Varuṇa 7.84.3
uktham madaṇ ca ṣasyate, to M. 1.86.4; to Indra and Brhaspati 4.49.1
Cf. also under 5.55.3^o

Maruts in miscellaneous relations

raṇan gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in
soma 10.25.1
tat su no viṣve aṇva ā sadā gṇṇanti kāraṇaḥ, to M. 8.94.3; to Brbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Aṇvins: see Aṇvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

iyotir viṇvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūṛṇvati dāṇuṣe vāryāṇi, to U. 5.80.6; vyūṛṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

eśā syā navyam āyur dadhānā, to U. 7.80.2; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtasya panthām anv eti sādhu, to U. 1.124.3; 5.80.4; . . . anv emi sādhuṣā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitarām varīyah, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛṣran purastāt, to the Uṣases; eta u tye praty adṛṣran, in a magic charm 1.191.5

Viṣve Devāḥ and other divinities

Viṣve Devāḥ and Agni: see Agni and Viṣve Devāḥ, p. 614

Viṣve Devāḥ and Indra: see Indra and Viṣve Devāḥ, p. 618

Viṣve Devāḥ and Soma: see Soma and Viṣve Devāḥ, p. 619

Viṣve Devāḥ and Varuṇa

pitṛnām ca manmabhiḥ, to V. D. 10.57.3; to V. 8.41.2

Viṣve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viṣve Devāḥ and Maruts: see Maruts and Viṣve Devāḥ, p. 622

Viṣve Devāḥ and Pitarāḥ

ta ā gamantu ta iha ṣruvantu to V. D. 6.49.1; to P. 10.15.5

Viṣve Devāḥ and dissimilar dual gods

sam u vo yajñān mahayan namobhiḥ, to V. D. 7.42.3; sam u vām yajñān mahayan, &c., to M. and V. 7.61.6

aprathayan prthivīm mātaraṁ vi, to V. D. 10.62.3; aprathataṁ, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1^b

Sūrya or Savitar or Tvaṣtar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣtar and Agni: see Agni and Tvaṣtar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣtar and Indra: see Indra and Tvaṣtar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Aṣvins: see Aṣvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataḥ tasthuṣaḥ ca, to S. 1.115.1; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharmā, to Sūrya 1.139.3; in gambler's charm 10.34.8
trir ā divo vidathe patyamānah, to Savitar 3.54.11; . . . patyamānah, to the three water
women (Apyā Yoṣaṇāḥ) 3.56.5
Cf. also 1.35.11^a; 2.23.15^a; 8.101.11^e; 10.37.4^a

Ṛbhus with other divinities

Ṛbhus and Maruts

yuṣmākam devā avasāhani priye, to Ṛ. 1.110.7; to M. 7.59.2

Ṛbhus in miscellaneous relations

viṣṭvī ṣamibhiḥ sukrtaḥ sukrtyayā, to Ṛ. 3.60.3; viṣṭvī grāvāṇaḥ sukrtaḥ sukrtyayā, to Grā-
vāṇaḥ 10.94.2
iha prajāṁ iha rayiṁ rarāṇaḥ, to Ṛ. 4.36.9; . . . rarāṇaḥ, to Yajamāna 10.183.1
Cf. also under 4.34.9^b

Vāyu with other divinities

Vāyu and Indra: see Indra and Vāyu, p. 616

Vāyu and Ādityas

avāṇsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

Vāyu and Maruts: see Maruts and Vāyu, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānāṁ pītim arhasi, to V. 1.134.6; sutānāṁ pītim arhathaḥ, to I. and V. 5.51.6; somānāṁ
pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni: see Agni and Bṛhaspati, p. 613

Bṛhaspati and Indra: see Indra and Bṛhaspati, p. 617

Brahmaṇaspati and Soma: see Soma and Brahmaṇaspati, p. 618

Brahmaṇaspati and Maruts: see Maruts and Brahmaṇaspati, p. 622

Bṛhaspati and Rudra

brahmadviṣaḥ ṇarave hantavā u, to B. 10.182.3; brahmadviṣe ṇarave, &c., to R. in a hymn to
Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabrūte dhane hite, to B. 1.40.2; to S. 6.61.5
bṛhaspate devanido ni barhaya 2.23.8; sarasvatī devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajñāir vidhema namaśā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrṭiḥ prajāṁ martyasya, to B. 1.8.3; to I. and A. 9.94.8

Rudra with other divinities

Rudra and Indra : see Indra and Rudra, p. 617

Rudra and Bṛhaspati : see Bṛhaspati and Rudra, p. 617

Parjanya with other divinities

Parjanya and Indra : see Indra and Parjanya, p. 617

Parjanya and Sūrya : see Sūrya and Parjanya, p. 623

Parjanya and Viçvakarman

yaśmin viçvāni bhuvanāni tasthuḥ, to P. 7.101.4 ; to V. 10.82.6

Viṣṇu with other divinities

Viṣṇu and Agni : see Agni and Viṣṇu, p. 319

Viṣṇu and Indra : see Indra and Viṣṇu, p. 617

Pūṣan with other divinities

Pūṣan and Agni : see Agni and Pūṣan, p. 613

Pūṣan and Indra : see Indra and Pūṣan, p. 617

Pūṣan and Soma : see Soma and Pūṣan, p. 618

Pūṣan and Indra-Agni

agṇā aryo arātayaḥ, to P. 6.48.16 ; to I. and A. 6.59.8

yajamānasya sunvataḥ, to P. 6.54.6 ; to I. and A. 6.60.15. Cf. yajamānāya sunvate

Sarasvatī (Sarasvant) with other divinities

Sarasvatī and Agni : see Agni and Sarasvatī, p. 614

Sarasvatī and Indra : see Indra and Sarasvatī, p. 617

Sarasvatī and Soma : see Soma and Sarasvant, p. 619

Sarasvatī and Aṇvins : see Aṇvins and Sarasvatī, p. 620

Sarasvatī and Uṣas : see Uṣas and Sarasvatī, p. 623

Sarasvatī (Sindhu) and Vāyu : see Vāyu and Sindhu, p. 624

Sarasvatī and Brahmanaspati : see Brahmanaspati and Sarasvatī, p. 624

Vāc with other divinities

Vāc and Uṣas : see Uṣas and Vāc, p. 623

Vāc and Viçvakarman

paro divā para enā prthivyā. to Vāc 10.125.8 ; to Viçvakarman 10.82.5

Vena with other divinities

Vena and Indra: see **Indra and Vena**, p. 617

Vena and Soma: see **Soma and Vena**, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see **Parjanya and Viçvakarman**, p. 625

Viçvakarman and Vāc: see **Vāc and Viçvakarman**, p. 625

Manyu with other divinities

Manyu and Agni: see **Agni and Manyu**, p. 614

Manyu and Indra: see **Indra and Manyu**, p. 617

Pitarah with other divinities

Pitarah and Viçve Devāḥ: see **Viçve Devāḥ and Pitarah**, p. 623

Pitarah and Indra-Agni

madhye divaḥ svadhayā mādayante, to P. 10.15.14; . . . mādayethe, to I. and A. 1.108.12

Grāvāṇaḥ (Grāvāṇāu) with other divinities

Grāvāṇaḥ and Ādityas: see **Ādityas and other gods**, p. 621

Grāvāṇaḥ and Ṛbhus: see **Ṛbhus in miscellaneous relations**, p. 624

Grāvāṇāu and Uśāsānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitaraṁ varīyaḥ, below, belongs primarily to Uśas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uśas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda cūciḥ pāvako adbhutaḥ, addressed to Narācaṇsa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namasā miyedhaḥ, to Narācaṇsa 10.70.2; . . . namasā haviṣmatā, to Agni 1.128.2; . . . namasā vivāset, to Waters 10.31.2
 çuciḥ pāvako adbhutaḥ, to Narācaṇsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyate, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, to one who praises Indra 8.13.19
 nābhā pṛthivyā adhi sānuṣu triṣu, to Dāivyā Hotārā 2.3.7; nābhā pṛthivyā adhi, to Agni 3.29.4
 imaṃ no yajñam ā gatam, to Dāivyā Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
 sidhram adya diviṣṛçam, to Dāivyā Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣṛçah, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuḥ, in a stanza to Dāivyā Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitarāṃ variyaḥ, to Barhis 10.110.4; to Uṣas 1.124.5
 strñta barhiṛ ānuṣak, to Barhis 1.13.5; strñanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
 yahvī ṛtasya mātaraḥ, to Naktoṣāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvāṇau 10.76.1
 idam no barhiṛ āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sidatām barhiṛ ā sumat, to Naktoṣāsā 1.142.7; ā barhiḥ sidatām sumat, to Aṇvins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva 8.56(Vāl. 8).1; to Indra 1.8.5
 imaṃ naro marutaḥ saçeatānu, in a dānastuti 7.18.25; . . . saçeatā vṛdham, to Maruts 3.16.2
 tat su no viçve aṇya ā sadā grñanti kāravaḥ, in a dānastuti of Bṛbu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhv (Ghṛtāci). Now Juhv is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631 :

soma rājan mṛṣayā naḥ svasti, to Soma 8.48.8; anumate mṛṣayā, &c., to Anumati 10.59.6
devā devānām api yanti pāthah, to Yūpāḥ 3.8.9; devir, &c., to Āpāḥ 7.47.3
tat parvatas tat savitā cano dhāt, to Parvata 6.49.14; tad aryamā tat, &c., to Aryamaṇ
1.107.3

rājan soma prati havyā grbhāya, to Soma 1.91.4; deva ratha prati, &c., to a divine car 6.47.28
(yad . . .) abhidroham carāmāsi, to Pracetas Āṅgīrasa 10.164.4; (yad . . .) abhidroham
manuṣyāḥ carāmāsi, to Varuṇa 7.89.5

pra sindhum achā brhati manīṣā, to Sindhu 3.33.5; pra vāyum achā, &c., to Vāyu 6.49.4
yam viprāsa ṇate adhvaṛeṣu, to Apām Napāt 10.30.4; yam vāghato vṛṇate adhvaṛeṣu, to
Agni 1.58.7

yadā te marto anu bhogam ānat, in Aṣvastuti 1.163.7; of Agni 10.7.2
pari tmanā viṣurūpa jigāti, of Ghṛtāci (sc. Juhū) 7.88.1; . . . viṣurūpo jigāsi, of Agni 5.15.4
trir ā divo vidathe patyamānāḥ, to Sūrya 3.54.11; . . . patyamānāḥ, to the Apṛyā Yoṣaṇāḥ 3.56.5
aganma bibhrato manah, to Āsamāti (?) 10.60.1; to Soma 9.67.29
varco dhā yajñāvahase, to Yūpa 3.8.3; to Agni 3.24.1

sa no mṛlātīdṛce, to Kṣetrapati 4.57.1; tā no mṛlāta idṛce, to Indra and Varuṇa 1.17.1; to
Indra and Agni 6.60.5

juhota pra ca tiṣṭhata, to Yama 10.14.14; to Agni Draviṇodāḥ 1.15.9
viṣvā adhi ṇriyo 'dhita, to Rātri 10.127.1; . . . ṇriyo dadhe, to Agni 2.4.5; . . . ṇriyo dhiṣe
vivakṣase, to Agni 10.21.3

jetāram aparājitam, of a steed furnished by Agni 5.25.6; of Indra 1.11.2
andhenāmītrās tamasā sacantām, to Apvā 10.10.12; to Indra 10.89.15
samudram in saṁcarane sanisyaṇah, to Rodasi 4.55.6; to Indra 1.56.2
dhiyā syāma rathyaḥ sadāsāḥ, to Rodasi 4.56.4; to Indra 4.16.21 = 4.17.21, &c. (refrain)
viṣvā rūpaṇy āviṇ, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
bhakṣimahi pīajām iṣam, to Sarasvant 7.96.6; to Soma 9.8.9
priyam indrasya kāmyam, to Sadasaspati 1.18.6; to Soma 9.98.6

yad vā ghā satyam uta yan na vidma, to Viṣvāvasu 10.139.5; to Varuṇa 5.85.8
yajñāir vidhema namasā havirbhīh, to Aponaptar 2.35.12; to Brhaspati 4.50.6
achidṛā ṇarma janitah purūṇi, to Agni 3.15.5, achidṛā ṇarma dadhire purūṇi, to rivers in
a hymn to Brahmanaspati 2.25.5

supratūrtim aneḥasam, to Agni 3.9.1; to Iḥā in a hymn to Brahmanaspati 1.40.4
sumṛlikah svavāḥ yātv arvāḥ to Agni 1.35.10; to Aṇvins' chariot 1.118.1
pareṣu yā gavyeṣu vrataṣu, of seats of the gods 3.54.5; of the three Nṛtis 10.114.2
sahasrasāve pra tiranta āyuh, of Āṅgīrasa 3.53.7; of frogs 7.103.10

duduhre vajrīne madhu, of Preṇis in a Marut hymn 8.7.10, of gāvaḥ in a hymn to
Indra 8.69.6

ā dadhikrāḥ ṇavasā pañca kṛṣṭih, &c., to Dadhikrā 4.38.10; sadyaḥ cid yāḥ ṇavasā pañca
kṛṣṭih, &c., to Tārksya 10.178.3

Cf. also under 1.190.2^b; 4.58.3^d; 5.11.5^d

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāh,
indrāgni (8.42.6, nāsatyā) somapītaye

4.46.4 : 8.5.28

rathāni hiranyavandhuram indravāyū svadhvaram (8.5.28, vandhuram hiranyābhiṣum
aṣvīnā),
ā hi ṣṭhātho divispṛgam

Aṣvins : see p. 620

Indra-Agni

ṣṛṇutam jaritur havam, to I. and A. 7.94.2 ; to Aṣvins 8.85.4

stomebhir havanacrutā, to I. and A. 6.59.10 ; to Aṣvins 8.8.7

juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Aṣvins 5.78.3 ; juṣethām, &c., to Mitra and Varuṇa 5.72.3

mā no riradhataṁ nide, to I. and A. 7.94.3 ; to Aṣvins 8.8.13

evā vām ahva ūtaye yathāhuvanta medhirāh, indrāgni (8.42.6, nāsatyā) somapītaye, to I. and A. 8.38.9 ; to Aṣvins 8.42.6

asya somasya pītaye, to I. and A. 6.59.10 ; to Aṣvins 1.32.1 ; to Indra and Vāyu 1.23.2 ; to Indra and Brhaspati 4.49.5 ; to Mitra and Varuṇa 5.71.3

yā vām santi puruṣpṛho niyuto dācuse narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4

dhartarā carṣaṇinām, to I. and A. 1.17.2 ; to Mitra and Varuṇa 5.67.2

tā vām eṣe rathānām, to I. and A. 5.86.4 ; to Mitra and Varuṇa 5.66.3

iṣṇā pipyatāni dhiyah, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa 5.71.2

somapā somapītaye to I. and A. 1.21.3 ; to Indra and Brhaspati 4.49.3

vṛṣṇaḥ somasya vṛṣaṇā vṛsethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11

tā no mṛlāta idṛge, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1

Cf. under 1.21.5^b ; 93.4^a

Indra-Vāyu

ubhā devā divispṛgā, to I. and V. 1.23.2 ; to Aṣvins 1.22.2

dācāvāsam upa gachatam, to I. and V. 4.46.5 ; to Aṣvins 1.47.3

ā yātām somapītaye, to I. and V. 4.47.3 ; to Aṣvins 8.22.8

pibatām dācūṣo grhe, to I. and V. 4.46.1 ; to Aṣvins 8.22.8 ; to Indra and Brhaspati 4.49.6

asya somasya pītaye : see under prec. group

yā vām santi puruṣpṛho niyuto dācuse narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8

grham indraḥ ca gachatam, to I. and V. 1.135.7 ; to Indra and Brhaspati 4.49.3 ; grham indraḥ
ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhiḥ, to I. and V. 4.42.9; 7.84.1; havyebhir mitrāvaruṇā namobhiḥ, to Mitra and Varuṇa 1.153.1
 apo na nāvā duritā tarema, to I. and V. 6.68.8; to Mitra and Varuṇa 7.56.3
 tā no mṛṣāta idrīce, to I. and V. 1.17.1; to Indra and Agni 6.60.5
 rayiṁ dhattāṁ vasumantaṁ purukṣum, to I. and V. 7.84.4; rayiṁ dhattho, &c., to I. and V. 6.68.6; rayiṁ dhattāṁ çatagvinam, to Indra and Bṛhaspati 4.49.4; rayiṁ dhattāṁ vasumantaṁ çatagvinam, to Dyāvāpṛthivī 1.159.5; rayiṁ dhattha vasumantaṁ purukṣum, to Bṛhas 4.34.10
 viçe janāya mahi çarma yachatam, to I. and V. 7.82.1; to Agni and Soma 1.93.8
 vṛṣṇaḥ somasya vṛṣṇā vṛsethām, to I. and V. 6.68.11; to Indra and Agni 1.108.3
 pra ṇa spārhābhīr ūtibhis tiretam, to I. and V. 7.84.3; . . . tireta, to Maruts 7.58.3
 āsadyāsmīn barhiṣi mādayethām, to I. and V. 6.68.11; . . . mādayadhvam, to Viçe Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibatāṁ dāçuṣo grhe, to I. and Bṛhaspati 4.49.6; to Aṇvins 8.22.8; to Indra and Vāyu 4.46.1
 asya somasya pītaye : see under Indra-Agni, p. 629
 aviṣṭāṁ dhiyo jigṛtāṁ purāṁdhīḥ, to I. and Bṛhaspati 4.50.11; to I. and Brahmaṇaspati 7.97.9; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayiṁ dhattāṁ, &c. : see prec. group
 somapā somapītaye, to I. and Bṛhaspati 4.49.3; to Indra and Agni 1.21.3
 gr̥ham indraç ca gachatam : see under Indra-Vāyu, p. 629
 ukthaṁ madaç ca çasyate, to I. and Bṛhaspati 4.49.1; to Maruts 1.86.4

Indra-Soma

apatyasācam çrutyaṁ rarāthe, to I. and S. 6.72.5; . . . rarāthām, to Aṇvins 1.117.23
 içānā pipyataṁ dhiyaḥ, to I. and S. 9.19.2; to Indra and Agni 7.94.2; to Mitra and Varuṇa 5.71.2
 aprathataṁ pṛthivīm mātaram vi, to I. and S. 6.72.2; aprathayan, &c., to Viçe Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

urum yajñāya cakrathur u lokam, to I. and V. 7.99.4; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1; huveya, &c., to Aṇvins 8.9.13

Indra's Hari

gantārā dāçuṣo gr̥ham, to Indra's Hari 8.13.10; to Aṇvins 8.5.5; 22.3

Agni-Soma

urum yajñāya cakrathur u lokam, to A. and S. 1.93.6; to Indra and Viṣṇu 7.99.4
 viçe janāya mahi çarma yachatam, to A. and S. 1.93.8; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyaṁ avataṁ dhiyaṁ me 6.52.16; somāpūṣaṇāv avataṁ, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātaṁ somam ṛtāvṛdhā, to M. and V. 2.41.4; to Aṇvins 1.47.3, 5
 gr̥ṇānā jamadagninā, to M. and V. 3.62.18; to Aṇvins 8.101.8
 sutaḥ soma ṛtāvṛdhā, to M. and V. 3.62.18; 7.66.19; to Aṇvins 1.47.1
 ud vām pṛkṣāso madhumanto asthuḥ, to M. and V. 7.60.4; . . . madhumanta irate, to Aṇvins 4.45.2.—Cf. also under 7.65.4^c

juṣeṭhām yajñām bodhatām yajñasya me, to M. and V. 2.36.6; to Aṣvins 8.45.4
 ā no gantañ riçādaśā, to M. and V. 5.71.1; to Aṣvins 8.8.17
 ādityāi rudrāir vasubhir sacābhuvā, to M. and V. 2.31.1; to Aṣvins 8.35.1
 sākañ sūryasya raçmibhiḥ, to M. and V. 1.137.2; to Aṣvins 1.47.7
 asya somasya pītaye : see under Indra-Agni, p. 629
 dhartārā carṣaṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2
 tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4
 iṣānā pipyatañ dhiyaḥ : see under Indra-Agni, p. 629
 havyebhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; havyebhir indrāvaruṇā namobhiḥ,
 to Indra and Varuṇa 4.42.9; 7.84.1
 apo na nāvā duritā tarema, to M. and V. 7.56.3; to Indra and Varuṇa 6.68.8
 aviṣṭaṁ dhiyo jigṛtañ purāṁdhīḥ : see under Indra-Bṛhaspati, p. 630
 sam u vām yajñām mahayañ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñāmahayan, &c.,
 to Viçve Devāḥ 7.42.3
 viprā (dual) navīṣṭhayaḥ vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣeṭhām yajñam iṣṭaye, to M. and V. 5.72.3; juṣeṭhām, &c., to Aṣvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

sidatañ barhiḥ ā sumat, to U. 1.142.7; ā barhiḥ sidatañ sumat, to Aṣvins 8.87.4
 yahvī ṛtasya mātaraḥ, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvāpṛthivī 10.59.8;
 yahvī ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahañī nipātaḥ, to U. 4.55.3; . . . ahañī sacābhuvā, to Grāvāṇāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

sidhram adya divisprçam, to D. 2.41.20; to Dāivyā Hotārā 1.142.8
 yahvī ṛtasya mātaraḥ : see under prec. rubric
 rayiñ dhātataḥ, &c. : see under Indra-Varuṇa, p. 630

Dāivyā Hotārā

sidhram adya divisprçam, to D. H. 1.142.8; to Dyāvāpṛthivī 2.41.20
 imañ no yajñam ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāṇāu

ubhe yathā no ahañī sacābhuvā, to G. 10.76.1; . . . ahañī nipātaḥ, to Uṣāsānaktā 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., *suvīryasya patayaḥ syāma*, or, *suvīrāso vidatham ā vadema*, border on refrain. The latter differs from *bṛhad vadema vidathe suvīrāḥ* (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitateness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E.g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, a *sūryam rohayad* (*rohayo*) *divi* describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e.g., *viçvasya sthātur jagato janitrīḥ* (*jagataç ca gopāḥ*, and *jagataç ca mantavaḥ*) which applies to the Waters, to Sūrya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned :

List of correspondences

- a *sūryam rohayad* (and *rohayo*) *divi*, to Indra 1.7.3; 8.89.7; . . . *rohayo divi*, to Soma 9.107.7; to Agni 10.156.4
- viçvam ā bhāsi rocanam*, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . *bhāsi rocanam*, to Indra 3.44.4
- divaḥ cid rocanād adhi*, to Uṣas 1.49.1; to Maruts 5.56.1; to Aṇvins 8.8.7
- viçvasya sthātur jagato janitrīḥ*, to Waters 6.50.7; . . . *jagataç ca gopāḥ*, to Sūrya 7.60.2; . . . *jagataç ca mantavaḥ*, to Viçve Devāḥ 10.63.8
- çuciḥ pāvako adbhutah*, to Nārāçaṇsa 1.142.3; to Soma 9.24.6; *çuciḥ pāvaka ucyate*, to Soma 9.24.7; *çuciḥ pāvaka ucyate so adbhutah*, of Indra's worshipper 8.13.19
- arvadbhir vājām bharate dhanā nṛbhiḥ*, to Maruts 1.64.13; *sa putrāir vājām*, &c., to Brahmanaspati 2.26.3; *makṣu sa vājām*, &c., to Indra 10.147.4
- agnijihvā rtāvṛdhah*, to Maruts 1.44.14; to Ādityas 7.66.10; *divakṣāso agnijihvā rtāvṛdhah*, to Viçve Devāḥ 10.65.7
- sidhram adya divispr̥çam*, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . *divispr̥çah*, to Agni 5.13.2
- devī devebhir yajate yajatrāḥ*, to Heaven and Earth 4.18.2; . . . *yajatā yajatrāḥ*, to Uṣas 7.75.5; *devā deveṣu yajatā yajatra*; to Samiti in a hymn to Agni 10.11.8
- sākam sūryasya raçmibhiḥ*, to Aṇvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
- ṛtasya pathā namasā havismatā*, to Agni 1.128.2; . . . *namasā miyedhah*, to Nārāçaṇsa 10.70.2; . . . *namasā vivāset*, to Viçve Devāḥ 10.31.2
- antarikṣeṇa patatām*, of birds 1.25.7; . . . *patataḥ*, of Maruts 8.7.35; . . . *patati*, of Muni 10.136.4
- jāyeva patya uçati sūvasāḥ*, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
- guhā hitam guhyam gūlham apsu*, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6
- yaḥ pañca carṣaṇir abhi*, to Agni 7.15.2; to Pavamāna Soma 9.101.9; *yā*, &c., to Indrāgni 5.86.2
- na tam aṇho na duritam kutaç cana*, to Brahmanaspati 2.23.5; *na tam aṇho devakṛtam kutaç cana*, to Agni 8.19.6; *na tam aṇho na duritam*, to Viçve Devāḥ 10.126.1
- viçvā rūpāny āviçam*, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
- uta tyad āçyaçvyam*, to Agni 5.6.10; to Indra 8.6.24; *Dampatyor āçīṣaḥ* 8.31.18
- içānā pipyatām dhiyah*, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
- juṣetām yajnam iṣṭaye*, to Mitra and Varuṇa 5.72.3; *juṣetham*, &c., to Aṇvins 5.78.3; to Indra and Agni 8.38.4

- aviṣṭam̐ dhiyo jigṛtaṁ puram̐dhīḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Br̥haspati 4.50.11; to Indra and Brahmanaspati 7.97.9
- īṣānaṁ vāryāṇāṁ, to Indra 1.5.2; to Savitar 1.24.3; īṣe yo vāryāṇāṁ, to Agni 8.71.13; īṣānā vāryāṇāṁ, to the Waters 10.9.5
- īṣānaṁ rāya imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53 (Vāl. 5).1
- uta no gomatiṛ iṣaḥ, to Uṣas 5.79.8; to Aṣvins 8.5.9; to Soma 9.62.24
- viṣvā vāmāni dhīmahi, to Savitar 5.82.6; to Aṣvins 8.22.18; to Agni 8.103.5
- viṣvaṁ puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viṣvaṁ puṣyasi vāryam, of Indra 10.133.2
- sa dhatte akṣiti ṇvavaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti ṇvavaḥ, of Soma 9.66.7
- dhukṣanta pipyuṣim iṣam, of Maruts 8.7.3; dhukṣasva, &c., of Indra 8.54 (Vāl. 6).7; of Soma 9.61.15; dhukṣasva pipyuṣim iṣam avā ca naḥ, of Indra 8.13.25
- stomebhir havanaṇrutā, to Indra and Agni 6.59.10; to Aṣvins 8.8.7; . . . ṇrutam, to Indra 8.12.23
- gr̥ṇānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; gr̥ṇāno jamadagninā, to Soma 9.62.24; 65.25
- sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim for object
- āsadyāsmīn barhiṣi mādayadhvam, to Viṣve Devāḥ 6.12.13; . . . mādayethām, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
- idaṁ no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
- janāya vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṣvins 8.5.17
- tā no mṛlāta idṛṣe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātidṛṣe, to Kṣetrapati 4.57.1
- gr̥ṇutaṁ jaritur havam, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; gr̥ṇudhī, &c., to Indra 8.13.7
- piḥataṁ dāḥṣo gr̥he, to Indra and Vāyu 4.46.6; to Indra and Br̥haspati 4.49.6; to Aṣvins 8.22.8
- asya somasya pītaye, to Aṣvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Br̥haspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10-12
- yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15
- prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
- havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Aṣvins 8.9.13
- sāsayāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
- mā no duḥṣaṇsa iṣata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . iṣatā vivakṣase, to Soma 10.25.7
- viṣvaṁ āyur vy aṇvat, of worshipper 1.93.3; . . . aṇvutāḥ, of Daṁpati 8.31.8; . . . aṇvutām of bride and groom in Sūrya hymn 10.85.42
- rāyas poṣam̐ yajamānāya dhattam, to Indra and Varuṇa 8.59 (Vāl. 11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhāraya, to Agni 10.122.8
- rayim̐ dhattam̐ (4.34.10, dhattā; 6.68.6, dhatto) vasumantam̐ purukṣum, to Indra and Varuṇa 7.84.4; to Ṛbhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim̐ dhattam̐ (1.159.5, dhattam̐ vasumantam̐) ṇtagvinam, to Indra and Br̥haspati 4.49.4; to Heaven and Earth 1.159.5
- vayaṁ syāma patayo rayinām, to Br̥haspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10
- suvirasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
- suvirāso vidatham̐ ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
- āpo na pravatā yatīḥ, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MAṆḌALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇi-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇi, ascribed to Kātyāyana, and its commentary, the Vedārthadīpikā of Śaḍguruṇiṣya,¹ betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇi finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The aprī stanzas, 3.4.8–11 = 7.2.8–11 are ascribed in the third book to Viṣvāmitra Gāthina; in the seventh book, to Vasiṣṭha Māitrawarūṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇi.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇi do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{ed} mentions the name Bhara-dvājāḥ; this word is changed, secondarily, to Viṣvāmitraḥ in the solitary Viṣvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

¹ Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG.* xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77–104.

Vasiṣṭha refrain, yūyam pāta svastibhiḥ sada naḥ, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetical pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.¹ Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, indra tvādatam id yaçāḥ, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvāmitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvāmitra (in both cases, of course, according to the Anukramanī).² When Gotama Rāhūgaṇa composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236^a ff.; Pischel and Geldner, Ved. Stud. (Indices) i. 326; ii. 331; Oldenberg, Rig-Veda Noten i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vṛtram jaghanvān asṛjat*, 1.80.10, the pāda, *vṛtram jaghanvān asṛjad vi sindhūn*, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vamadeva: we may therefore conclude that 1.80 as a whole was composed after these Vamadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of *reṇaḥ* which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses¹; the rôle and extent of the Sāman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,² is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.³ The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

¹ So, e.g. the Praskanyā collection, 1.44-50, is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prol.* p. 226.

² JAOS. xxi. 46.

³ See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda,

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vāiçvānara, Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.¹ Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4

viçvāni sānty abhy astu mahnā 2.28.1?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmastuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viçvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viçvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duriātāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.² As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vāḷakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāiḥ and sahasrebhiḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^b = 1.176.1^c. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vṛṣā viṣa, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vaiṣvāmītra hymns (1.1–11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyapṛā, puruniṣṣidhe, rghāyamānam, ārutkārṇa, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^b, and that the same stanza shares its pāda d with 8.64.1^b. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kanvid poet of the name of Sadhvaṇsa, but which itself mentions several times Vatsa, 'the son of Kanva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5–7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5–8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskāṇva collection, 1.44–50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskāṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantāv adhvarāṇam, applied to the Aṇvins in 8.8.18, is palpably inferior to rājantam adhvarāṇam, applied to Agni in 1.45.4 (also 1.1.8, q.v.). The mix-up between dual harī and plural saptayaḥ in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

¹ This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated *pādas*, decidedly attract attention. Both belong to the class of hymns in *uṣṇih* metre with tetrasyllabic refrain *pāda* (8+8+8+4).¹ There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in *Valakhilya* fashion; and altogether fifteen of its twenty-four *pādas* are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own *Soma Pavamāna* formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short *Viṣve Devāḥ* hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.²

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.³ His own conclusion is that much of the *Kāṇva* collection is late. It seems to me that no exception can be taken to this moderate statement,⁴ and that the great mass of repeated material, the many refrains, and the frequent *uṣṇih* stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon *Sāman* and the ritual of the *Udgātar*,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without *Sāman* and *Udgātar*.⁵ Therefore, surely, some of the *treas* and *pragāthas* of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *rcīṣama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the *Sāmaveda*', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *rcīṣama*, means 'he for whom the *Sāman* is sung upon the *Rc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kanvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnam manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vāḷakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book¹ with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vāḷakhilya hymns.—The Vāḷakhilya hymns share the following pādas with the rest of the collection:

1. ā na stomam upa dravat Vāl. 1.5^a: 8.5.7^a. Here Vāl. has to supply a verb; in 8.5.7 yātam follows in the sequel.
2. Vāl. 2.9^b: 8.24.8^b. There is good reason to assume that Vāl. is secondary: see the discussion under 8.24.8.
3. Vāl. 4.4^{cd}, taṁ tvā vayanī sudughām iva goduhe juhūmasi ṛavasyavaḥ: 1.4.1^{ab}, surūpakṛtṇum ūtaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vāḷakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, *surūpakṛtnum*: *sudughām* = *ūtaye*: *goduhe*, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: *sam indro rāyo bṛhatr adhūnuta sam kṣopī sam u sūryam* 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, *yas te sādhiṣṭho 'vase te syāma bhareṣu te*, simply makes no sense, but is founded on the plainest of sense in 5.35.1, *yas te sādhiṣṭho 'vasa indra kratus ṭam ā bhara*; see under 5.35.1.

6. The pāda *dyāur na prathinā cavaḥ* in the *dānastuti*, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other pāda correspondences of Vāl. with outside stanzas. One is Vāl. 1.1^d, *yat sunvate yajamānāya cikṣathaḥ*, addressed to Indra and Varuṇa, parallel to 10.27.1^b, *yat sunvate yajamānāya cikṣam*, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic pāda, *dhuḥśasva* (and *dhuḥśanta*) *pipyuṣīm iṣam*, Vāl. 6.7^d, and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the pādas in any two other books, or continuous tracts of the *Saṁhitā*, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated pādas in sense connexions inferior to those in which the same pādas occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., *nānā havanta ūtaye* 8.1.3; 15.12; 68.5; or *gantārā dācuṣo gṛham* 8.5.5; 13.10; 22.3. Neither pāda occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., *bhadraṁ manah kṛṇuṣva vṛtraturye* 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, *ā sūryaṁ rohayo (rohayad) divi* is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3?

ā tvā sahasram ā çatām yuktā rathe hiranyaye,
brahmayujo haraya indra keçino vahantu somapītaye (8.1.24).
ā vām sahasram haraya indrāvayū abhi prayah,
vahantu somapītaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents:

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 „ „ 1.47.8	8.44.19 „ „ 1.5.8; 3.10.1
8.5.18 „ „ 6.45.30	8.47.5 „ „ 1.4.6
8.6.1 „ „ 9.2.9	8.61.6 „ „ 9.107.4
8.6.3 „ „ 1.44.11, and others	8.63.9 „ „ 1.155.4
8.6.34 „ „ 9.24.2	8.69.11 „ „ 9.14.3; 61.14
8.7.28 „ „ 1.39.6	8.71.12 „ „ 5.28.6 (less certain)
8.8.18 „ „ 1.1.8; 45.4	8.73.14, 15 „ „ 6.60.14
8.9.1 „ „ 1.48.15	8.74.7 „ „ 1.144.7 (less certain)
8.12.5 „ „ 1.8.7 (less certain)	8.75.12 „ „ 6.59.7
8.13.8 „ „ 9.24.2	8.79.4 „ „ 7.24.3
8.13.14 „ „ 1.142.1	8.84.1 „ „ 1.186.3 (less certain)
8.13.16 „ „ 2.5.4	8.85.1 „ „ 1.183.5
8.13.19 „ „ 1.142.3, and others	8.87.5 „ „ 1.92.18, and others
8.13.25 „ „ 9.61.15, and others	8.91.2 „ „ 3.52.1
8.13.32, 33 „ „ 5.40.2, 3 (less certain)	8.92.12 „ „ 1.91.13
8.15.13 „ „ 7.55.1; 9.25.4	8.92.25 „ „ 9.24.5
8.18.5 „ „ 5.67.4	8.93.3 „ „ 9.69.8 (less certain)
8.19.3 „ „ 1.12.1	8.93.34 „ „ 4.37.5
8.19.7 „ „ 7.15.8	8.94.3 „ „ 6.45.33
8.20.14 „ „ 5.87.2 (less certain)	8.96.21 „ „ 10.6.7
8.21.4 „ „ 1.14.1 (less certain)	8.97.15 „ „ 7.37.5
8.21.13 „ „ 1.102.8; 10.133.2	8.102.1 „ „ 7.15.2 (less certain)
8.25.24 „ „ 1.82.2	8.102.12 „ „ 4.15.6
8.32.23 „ „ 4.47.2	8.103.5 „ „ 5.82.6
8.35.22 „ „ 7.74.2	

Sporadic instances in which the eighth book shows superior verses.— Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucehepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, a no viçvābhīr utibhiḥ sajoṣaḥ, 7.24.4, is composite as compared with a no (or vān) viçvābhīr utibhiḥ, in 8.8.1, 18; 8.7.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1-50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskapya hymns, 1.45-49; or, four pādas of 8.7 recur in the Kaṇva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskapya hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitraṁ huve pūṭadākṣam, is a scooped-out form of mitraṁ huve varuṇaṁ pūṭadākṣam, 7.65.1^b; the pāda, ṛtena mitravaruṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitravaruṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6^a.

In the group of Medhātithi Kaṇva, 1.12-23, the pāda, kavir grhapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Çunaḥṣepa Ājigarti, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, adabdhāni varuṇasya vratāni. Contrariwise, the vocative pāda, aṇve na citre aruṣi, 1.30.21^c, is pretty certainly an imitation of the nominative pāda, aṇveva citrāruṣi, 4.52.2^a. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^c, samrājantam adhvarāṇām, which for its own purposes turns trochaic the iambic pāda, rājantam adhvarāṇām, 1.1.8^a; 45.4^a.

In the Hiranyastūpa Āṅgīrasa group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.91.4^a. In the Kaṇva Ghāura group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of Praskaṇva Kaṇva, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^c into a parenthesis. In 1.26.4^c the reading, śīdantu manuṣo yathā, seems to me the mother of the pāda, śīdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛīkaḥ svavān yātv arvān, is addressed better to Savitar in 1.35.10 than to the Aṇvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Sāmhita. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second maṇḍala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuṣvadam ā vaha mādayasva, without the

¹ See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the original source of the pāda, tri rocana divyā dhārayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13 : 1.94.3 ; but superiority in 2.5.4 : 8.13.6 ;—2.15.2 : 1.103.2 ;—2.22.4 : 1.105.16 ;—2.23.8 : 6.61.3.

The third maṇḍala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8 ;—3.5.5 : 4.5.8 ;—3.17.5 : 5.3.5 ;—3.48.4 : 7.101.3 ;—3.52.3 (62.8) : 4.32.16. On the other hand 3.1.21 ; 59.4 are superior to 6.47.13 ;—3.2.5 : 10.140.6 ;—3.2.8 : 10.150.4 ;—3.4.6 : 1.43.3 ;—3.4.11 = 7.2.11 : 10.15.10 ;—3.6.9 : 2.3.11 ;—3.9.1 : 1.40.4 ;—3.19.2 : 4.6.3 ;—3.31.8 : 10.111.5 ;—3.34.8 : 1.79.8 ;—3.40.6 : 1.10.7 ;—3.52.1 : 8.91.2 ;—3.53.7 : 7.103.10 ;—3.55.21 : 1.73.3 ;—3.56.7 : 1.71.9 ;—3.62.9 : 10.187.4 ;—3.60.3 : 10.94.2 ;—3.62.9 : 10.187.4 ;—3.62.10 : 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth maṇḍala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ, 4.3.10, is certainly patterned after sakṛç çukraṁ duduhe pṛṇir ūdhaḥ, in 6.66.1. The following additional çases show the book in the same relation to its compeers: 4.4.13 : 1.147.3 ;—4.6.3 : 3.19.2 ;—4.12.3 : 7.16.12 ;—4.37.7 : 5.10.6 ;—4.45.2 : 7.60.4 ;—4.54.6 : 1.107.2 ; 10.66.3 ;—4.55.1 : 7.62.4. On the other hand 4.17.5 is superior to 1.177.1 ;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^d ;—4.24.3 is superior to 1.72.5 ;—4.32.16 to 3.52.3 ; 62.8 ;—4.36.1 to the mythic *tour de force* 1.152.5 ;—4.37.5 to the punning tangle 8.93.34 ;—4.41.7 to 9.66.18 ;—4.45.2 to 7.60.4 ;—4.46.3 to 8.1.24 ;—4.47.2 to 8.32.23 ;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth maṇḍala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3 ; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5 : 3.17.5 ;—5.9.4 : 6.2.9 ;—5.10.6 : 4.37.7 ;—5.15.4 : 7.84.1 ;—5.35.2 : 6.46.7 ;—5.46.8 : 7.34.22 ;—5.51.5 : 7.90.1 ;—5.52.4 : 6.16.22 ;—5.80.6 : 6.50.8 ;—5.82.3 : 7.66.4 ;—5.87.5 : 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books ; see 5.2.8 : 10.32.6 ;—5.2.11 and 5.29.15 : 1.130.6 ;—5.28.6 : 8.71.12 ;—5.35.1 : 8.53 (Vāl. 5).7 ;—5.43.10 : 10.35.13 ;—5.51.3 : 8.38.7 ;—5.51.8 : 1.44.14 ;—5.55.9 : 10.78.8 ;—5.67.4 : 8.18.5 ;—5.87.2 : 8.20.14.

The sixth maṇḍala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9 : 5.9.4 ;—6.16.22 : 5.52.4 ;—6.46.7 : 5.35.2 ;—6.47.12 : 10.131.6 ;—6.52.12 : 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44 : 1.14.6 ;—6.19.8 : 10.47.4 ;—6.25.9 : 10.89.17 ;—6.45.30 : 8.5.18 ;—

6.45.32 : 10.62.8;—6.45.33 : 8.94.3;—6.47.12, 13 : 10.131.6, 7;—6.59.7 : 8.75.12;—6.60.14 : 8.73.14;—6.66.1 : 4.3.10;—6.72.2 : 10.62.3.

The seventh maṇḍala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4^a seems composite and secondary to 8.8.1^a, 18^a; 87.3^a. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8;—7.56.11 : 5.85.5;—7.58.6 : 6.47.13;—7.60.4 : 4.45.2;—7.65.4 : 3.62.16;—7.66.4 : 5.82.3;—7.66.6 : 8.12.4;—7.84.1 : 5.15.4;—7.90.1 : 5.51.5;—7.92.5 : 1.135.3;—7.101.3 : 3.48.4;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15;—7.2.6 : 1.186.4;—7.10.5 : 1.70.5;—7.15.2 : 9.101.9, and 1.12.6; 8.102.1;—7.15.8 : 8.19.7;—7.16.12 : 4.12.3;—7.32.11 : 10.103.4;—7.32.23 : 1.81.5;—7.35.14 : 10.53.5;—7.35.15 : 10.65.14;—7.37.5 : 8.97.15;—7.44.1 : 10.36.1;—7.46.4 : 1.104.8;—7.60.4 : 1.186.2;—7.61.1 : 1.108.1;—7.62.4 : 4.55.1;—7.62.5 : 1.22.6;—7.65.1 : 1.2.7;—7.71.5 : 1.117.9;—7.78.3 : 1.191.5;—7.86.1 : 9.101.15;—7.91.4 : 1.33.12;—7.93.7 : 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh maṇḍalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.¹ This centres about the so-called vasiṣṭhadveṣinyah (sc. račaḥ), RV. 3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas; see BrhadD. 4.117; Ṣaḍguruṣiṣya to Katyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108; RVidh. 2.4.2; Durga to Nirukta 4.14; Sayana to RV. 3.53.21. As early as TS. 3.1.7.3; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a vihava, or conflicting call upon the gods.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two Rṣi clans as old. But the hymns do not express it. At least it is strange that their two Āpri-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

¹ See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff.; Weber, *Ind. Stud.* i. 120; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff.; Max Müller RV². vol. ii, p. 23; SBE. xxxii, p. xlvi, note b; Geldner, *Ved. Stud.* ii. 158 ff.; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viṣvāmitra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudās.² This is likely to have induced later Vasiṣṭhas to insinuate that Viṣvāmitra was no Brahman, but a Kṣatriya; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viṣvāmitra is designated as mahān ṛṣir devajā devajātaḥ.

The remaining groups of the first maṇḍala (hymns 51-191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çaktya, 1.65-73; Gotama Rāhugaṇa, 1.74-93; and Parucçhepa Dāivodāsi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Āṅgīrasa, 1.51-57, contains rather strikingly, a jagatī stanza, 1.56.2, one of whose pādas, samudraṁ na saṁcarāṇe sanīṣyavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58-64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çaktya, 1.65-73 (in Aufrecht's judgement,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5^c, ririkvāṣaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvāṣaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhugaṇa, 1.74-93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgīrasa, 1.94-115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2^a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8^a seems epigonal to the Rudra pāda 7.46.4^a; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣivāt Dāirghatamasa, 1.116-126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7^c, jāyeva patya uṇatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruccheṣa Dāivodāsi, 1.127-139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.² They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, ṣuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

¹ Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

² Cf. Ludwig, *Der Rig-Veda*, iii. 114.

For all that, the Paruccheṭya hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9: 10.93.11; and 1.134.6: 8.6.19. And in an instance or two Paruccheṭya is in better form than the family books: 1.135.3: 7.92.5;—1.135.7: 4.49.3;—and possibly 1.134.2: 3.13.2.

The group of *Dirghatamas* *Ācathya*, 1.140–164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of *Dirghatamas*, because it mentions *Māmateya*, a metronymic of *Dirghatamas*. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4;—and 1.149.1 to 10.93.1.

The group of *Agastya Maitravaruṇi*, 1.165–191. In this, the last group, the *pādas* 1.176.^{bc} are inferior respectively to 9.2.1^c and 1.10.8^b; so also 1.176.5 to 1.4.8. Other cases of inferiority are: 1.177.1: 4.17.5;—1.177.3: 7.24.2;—1.179.5: 7.93.7;—1.186.2: 7.60.4;—1.186.4: 7.2.6;—and 1.191.5: 7.78.3. On the other hand 1.175.5 is superior to 1.127.9;—1.183.5: 8.85.1;—and 1.186.3: 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the *Saṁhitā*.¹ Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little *Yama-Saṁhitā* shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9; and 10.15.14 to 1.10.8.12. It is similarly imaginable that some of the popular (*Atharvanic*), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the *Vimada* hymns which have seven repeated *pādas*, to which they add their various refrains; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time; conversely, its exhibit of superior repetitions is comparatively small. It

¹ Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

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is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated pādas is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book ; on most of them opinion cannot but be unanimous :

10.10.2 : 1.76.4 (less certain)	10.83.7 : 8.100.2
10.11.8 : 4.56.2 ; 7.75.7	10.88.2 : 4.3.11
10.15.10 : 3.4.11 = 7.2.11	10.89.17 : 1.4.3 ; 6.25.9
10.21.1 : 3.9.8 ; 5.20.3, &c.	10.93.11 : 1.129.9
10.25.7 : 1.91.8	10.94.2 : 3.60.3
10.28.7 : 4.17.3	10.103.4 : 7.32.11
10.22.6 : 5.2.8	10.104.6 : 7.11.1
10.34.8 and 10.139.3 (both inferior)	10.110.4 : 1.124.5
10.35.13 : 5.43.10	10.111.5 : 3.31.8
10.36.1 : 7.44.1	10.111.9 : 4.17.1
10.40.13 : 8.87.2 (less certain)	10.119.13 : 3.9.6, &c.
10.45.11 : 4.1.15 ; 16.6	10.126.1 : 2.23.5
10.47.4 : 6.19.8	10.126.7 : 8.18.3
10.53.5 : 7.35.14	10.131.3 : 4.17.16
10.62.3 : 6.7.2.2	10.133.6 : 9.61.4 ; 65.9
10.62.8 : 6.45.32	10.139.3 : 1.96.6
10.63.13 : 8.27.16	10.140.6 : 1.45.7
10.64.11 : 1.144.7	10.141.3 : 8.11.6
10.65.7 : 1.44.14 ; 7.66.10	10.141.7 : 1.14.3
10.65.14 : 7.35.15	10.153.3 : 8.14.7
10.65.15 = 10.66.15 : 7.35.15	10.154.4 : 1.179.2
10.66.13 : 1.124.3 ; 5.80.4	10.175.2 : 8.18.10
10.68.11 : 1.62.3	10.183.1 : 4.36.9
10.69.7 : 1.100.12	10.187.4 : 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2 : 1.25.15 ;—10.23.7 : 7.22.9 ;—10.33.2, 3 : 1.105.8 ;—and 10.6.7 : 8.96.21. Less certain are the following : 10.45.12 : 9.68.10 ;—10.61.10 : 2.1.2 ;—10.93.1 : 6.68.4 ;—10.93.6 : 1.149.1 ;—and 10.131.6 : 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD

LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with **-ka** ; it then gives the cadences in **-ca**, under which come **-ā ca**, **-i ca**, **-m̐ ca**, **-ṣ ca** ; then the cadences in **-cha**, under which come **-m̐ acha**, **-ty acha**, **-hy acha**, **v acha** ; then the cadences in **-ṭha** ; in **-ṇa** ; in **-ta** ; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from **k** and **n̐** and **ṭ**, which occur sporadically as finals, these cadences all end either in vowel-sounds (**a**, **ā**, **i**, **ī**, **u**, **ū**, **e**, **ai**, **o**, **au**), or else in **h** (**s**) or **m** (**m̐**) or **n** or **t**.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows :

1. Vowel-sounds, 575.

In particular,	a , 157	i , 68	u , 37
	ā , 96	ī , 19	ū , 4
		e , 177	o , 4
		ai , 7	au , 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k , 7	n̐ , 2	ṭ , 1
Final t , 79			
Final n , 81			
Final m , 278			

The frequent finals in the order of frequency are :

Visarga, 652	Final ā , 96
Final m , 278	Final n , 81
Final e , 177	Final t , 79
Final a , 157	Final i , 68

CADENCES ENDING IN VOWEL-SOUNDS

ka

vajra sāyaka 10.83.1 ; 84.6
 tanvā tanā ca 6.49.13 ; 7.104.10, 11
 çavasā vardhayanti ca 5.11.5 ; 10.120.9
 pitaraṁ mātaraṁ ca 1.163.13 ; 10.88.15
 kṣāṁ apaç ca 2.50.7 ; 6.22.8
 sātīm aça 4.19.5 ; 9.97.25
 yanty aça 1.71.3 ; 5.47.6
 yāhy aça 2.18.7 ; 7.90.1
 gantv aça 1.186.6 ; 7.18.4
 uçato yaviṣṭha 10.1.7 ; 2.1
 jaritaraṁ yaviṣṭha 1.189.4 ; 5.3.11 ; 10.80.7
 kṛṇavaḥ çaviṣṭha 5.29.13 ; 6.35.3
 sute raṇa 5.51.8-10 ; 8.13.9
 abhavo vicakṣaṇa 3.3.10 ; 9.86.23
 kāmam ā prṇa 1.16.9 ; 57.5 ; 8.64.6
 para enāvareṇa 1.164.17, 18, 43
 bṛhatā ravena 7.33.4 ; 9.97.36

ta

çarma yachata 5.46.7 ; 7.59.1 ; 8.18.12 ; 27.9 ;
 47.2 ; 10.63.7
 indrāya gāyata 1.4.10 ; 5.4 ; 8.45.21 ; 89.1
 mā riṣanyata 8.1.1 ; 20.1
 atke avyata 9.101.14 ; 107.13
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 iṣāḥ rayiṇām 1.181.1; 6.60.13
 sthātār rayiṇām 8.24.17; 33.12; 46.1
 asi mānuṣiṇām 1.59.5; 3.34.2
 gr̥natām ṛṣiṇām 6.44.13; 10.89.16
 çūra nṛṇām 7.32.11; 8.66.5
 apasi vasuṣṇām 3.1.3, 11
 eha gachatām 1.21.4; 22.1
 asunitim etām 10.15.14; 16.2
 vṛṣaṇā juṣethām 1.93.7; 7.70.7 ff.
 indra panthām 6.17.12; 47.20

nām

prayujo janāṇām 10.33.1; 96.12
 atithim janāṇām 6.7.1; 10.1.5
 sanaye dhanāṇām 1.31.8; 124.7; 4.20.3;
 6.26.8; 9.96.20; 10.30.11
 devāṇam uta martyāṇām 4.12.5; 9.97.24;
 10.88.15; AV. 4.14.5, et al.; Kāuṣ. 106.7
 vṛṣabha carṣaṇiṇām 3.6.5; 8.96.18; 10.180.3
 vṛṣabhaḥ carṣaṇiṇām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataç carṣaṇiṇām 6.30.5; 7.27.3; MS.
 4.14.13; 236.5
 havyo matinām 3.5.3; 49.3
 achoktibhir matinām 1.61.3; 184.2
 pañca kṣitiṇām 1.7.9; 5.35.2
 vṛṣabha kṣitiṇām 1.177.3; 6.32.4
 garbham oṣadhiṇām 7.101.1; 102.2
 padaviḥ kavīṇām 3.5.1; 9.96.6, 18
 kavitamāḥ kavīṇām 5.42.3; 6.18.14
 vasupate vasūṇām 1.170.5; 3.30.19; 10.47.1
 dāvane vasūṇām 2.11.1; 9.93.4
 içe vasūṇām 1.127.7; 7.75.5
 vasupatiḥ vasūṇām 3.36.9; 5.4.1
 nāma gonām 5.3.3; 9.87.3
 çūra gonām 8.78.1; 10.47.1
 kṣaye maghonām 5.64.4, 5
 agre ahnām 5.1.4, 5; 80.2; 10.110.4
 sudinative ahnām 3.8.5; 23.4; 7.88.4; 10.70.1
 abhipite ahnām 1.126.3; 4.34.5; 35.6
 ketum ahnām 3.34.4; 7.5.5
 prthivīm dyām utemām 3.32.8; 34.8; 10.88.3, 9;
 121.1

yām

vimadāya jāyām 1.116.1; 117.20
 prāvṛṣy āgatāyām 7.103.3, 9
 sambhṛtam usriyāyām 3.30.14; 39.6
 prthivīm uta dyām 1.154.4; 3.30.11; 59.1;
 5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;
 10.81.6; 89.4

iva dyām 1.127.2 ; 173.6
 nakṣati dyām 4.43.5 ; 10.3.5
 harivo haribhyām 3.30.2 ; 10.104.6
 yat prthivyām 1.108.11 ; 4.5.11
 amṛtatvam aṅyām 5.4.10 ; 10.62.1
 ayaśo na dhārām 6.3.5 ; 47.10
 kṛṇvata trām 1.100.7 ; 4.24.3

vām

açvinā vām 1.120.1, 6
 mahinā vām 1.180.5 ; 6.59.2
 suteśu vām 6.59.1, 4 ; 8.59(Vāl.11).1
 vartate vām 4.43.5 ; 5.62.4 ; 77.3
 huve vām 6.60.13 ; 10.61.4
 ratho vām 1.108.1 ; 116.18 ; 18.3
 kṛtaṁ vām 1.117.8 ; 8.57(Vāl.9).3
 viçpatim viçām 3.13.5 ; 10.92.1
 eka eṣām 1.164.44 ; 7.103.6
 agna eṣām 5.10.3 ; 16.4
 iça eṣām 1.165.10 ; 6.51.8
 jānam eṣām 1.37.9 ; 5.53.1
 nūnam eṣām 5.56.5 ; 61.14 ; 8.18.1
 dadhiṣe svarāṣām 5.45.11 ; 10.8.6

im

jagatas tasthuṣas patim 1.89.5 ; 7.66.15
 çavasas patim 3.4.5 ; 6.44.4
 hṛdā matim 1.105.15 ; 10.119.5
 abhi devavītim 9.89.7 ; 97.21

varupaṁ mitram agnim 4.39.4 ; 6.50.1
 amṛtasya nābhim 2.40.1 ; 3.17.4 ; 5.47.2
 madhva ūrmim 3.47.1 ; 6.41.2
 madhumantam ūrmim 4.57.2 ; 10.30.7, 8
 gātum ūrmim 1.95.10 ; 7.47.4
 manyase rayim 5.20.1 ; 10.21.4
 sahasriṇaṁ rayim 9.13.5 ; 98.4
 sānasim rayim 1.8.1 ; 10.140.5
 parvataṁ girim 5.56.4 ; 8.64.5
 sahasrasām ṛsim 1.10.11 ; 9.54.1
 indra sānasim 8.21.2 ; 10.63.14
 prtanāsu sāsaḥim 8.61.12 ; 70.4
 prtsu sāsaḥim 8.15.4 ; 61.3

im

uśasaṁ vibhātīm 3.61.5 ; 7.78.4
 viçvataḥ sim 1.33.9 ; 100.14 ; 116.20 ; 122.6 ;
 5.47.2

um

uta kratum 1.80.15 ; 8.7.24 ; 15.7 ; 23.8 ;
 9.4.3 ; 10.25.1
 anu kratum 8.63.5 ; 10.11.3
 mahām urum 1.57.6 ; 2.22.1 ; 8.65.3
 aṅvyam paçum 5.61.5 ; 8.34.16 ; 10.48.4
 abhi mātaraḥ (9.86.36, mātaraḥ) çicum 1.140.3 ;
 9.86.36
 divaḥ çicum 4.15.6 ; 9.1.9
 dugdham aṅçum 5.36.1 ; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^d, 9^b, or 9.67.31^a, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^d, 15^b, 19^d, gtrbhIr vatso avivrdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^c, 6^c, adrṣṭā viçvadrṣṭāh.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

- | | |
|--|---|
| 1.12.3 ^a , 10 ^b (<i>et al.</i>), agne devān ihā vaha | 1.164.30 ^d , 38 ^b , amartyo martyenā sayoniḥ |
| 1.13.3 ^b , 7 ^b , asmin yajña upa hvaye | 1.164.43 ^d , 50 ^b , tāni dharmāni prathamāny āsan |
| 1.36.2 ^a , 6 ^c , sa tvam no adya sumanā ihāvita (6 ^c , utāparam) | 1.191.1 ^d , 4 ^d , ny adrṣṭā alipsata |
| 1.37.1 ^a , 5 ^b , krīṣaṁ vaḥ çardho (5 ^b , krīṣaṁ yac çardho) mārutam | 1.191.5 ^c , 6 ^c , adrṣṭā viçvadrṣṭāh |
| 1.47.3 ^b , 5 ^d (<i>et al.</i>), pātān somam ṛtāvrdhā | 3.21.1 ^a , 4 ^b , stokānām (4 ^b , stokāso) agne medaso ghr̥tasya |
| 1.47.3 ^c ; 6 ^a , athādya (6 ^a , sudāse) dasrā vasu bibhratā rathe | 3.28.1 ^b , 6 ^b , puroḷaçam jātavedaḥ |
| 1.52.5 ^a , 14 ^c , abhi (14 ^c , nota) svavṛṣṭīm made asya yudhyataḥ | 3.53.5 ^a , 6 ^c , yatrā rathasya br̥hato nidhānam |
| 1.101.8 ^d , 9 ^b , tvayā haviç cakṛmā satyarādhaḥ (9 ^b , brahmavāhaḥ) | 4.15.7 ^b , 9 ^b , kumārāḥ sāhadevyaḥ; 4.15.8 ^b , kumārāt sāhadevyāt |
| 1.122.3 ^d , 14 ^b , tan no viçe varivasyantu devāḥ | 4.45.2 ^d , 6 ^b , svar na çukraṁ tanvanta ā rajah |
| 1.135.3 ^a , 4 ^c , vāyo havyāni vitaye | 5.1.5 ^d , 6 ^a , agnir hotā niṣasādā (6 ^a , ny asidad) yajiyān |
| 1.135.3 ^d , 6 ^b , adhvaryubhirbharamānā ayaṁsata | 5.12.2 ^d , 6 ^b , ṛtaṁ sa pāty (2 ^d , sapāmy) aruṣasya vṛṣṇaḥ |
| 1.137.1 ^a , 3 ^d , asmatrā gantam upa naḥ | 5.40.5 ^b , 9 ^b , tamasāvidhyad āsurah |
| 1.161.4 ^a , 13 ^a , cakṛvāṁsa (13 ^a , suṣupvāṁsa) ṛbhavas tad aprchata | 5.44.14 ^d , 15 ^d , tavāham asmi sakhye nyokāḥ |
| 1.162.6 ^d , 12 ^d , uto teṣāṁ abhigūrtir na invatu | 5.79.3 ^b , 9 ^a , vy uchā duhitar divaḥ |
| | 5.79.6 ^c , 7 ^c , ye no rādhaṁsy ahrayā (7 ^d , açvyā) |

- 6.15.6^d, 6°, devo deveṣu vanate hi vāryam
(6°, no duvaḥ)
6.16.29^b, 36^b (*et al.*) jātavedo vicarṣaṇe
6.50.4^b, 15°, adyā (15°, gnā) hutāso vasavo
'dhr̥ṣṭāḥ
6.53.5^b, 7^b, ārayā (7^b, pañinām) hr̥dayā kave
6.53.7^b, 8°, ā rikha kikirā kṛṇu
6.69.4^d, 7^d, upa brahmāpi ṣṛṇutaṁ giro (7^d,
havaṁ) me
6.71.1^a, 4^a (*et al.*), ud u śya devaḥ savitā
hiraṇyayā (4^a, damūnāḥ)
6.75.12^d, 17^d (*et al.*), aditiḥ ṣarma yachatu
7.33.9°, 12°, yamena tataṁ paridhiṁ vayantaḥ
(12°, vayisyan)
8.5.20^a, 30^a, tena no vājinīvasū
8.6.21^b, 43°, kaṇvā ukthena vāvṛdhuh
8.7.8°, 36°, te bhānubhir vi tasthire
8.8.1^a, 18^a (*et al.*), ā no (18^a, vām) viçvābhir
ūtibhiḥ
8.8.4^b, 8°, putraḥ kaṇvasya vām iha (8°, ṛṣiḥ)
8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
8.8.11^{ab}, 14^{cd}, ataḥ sahasranirṇijā rathenā
yātam aṣvinā
8.9.3°, 9° (*et al.*), evet kāvasya bodhatam
8.40.10°, 11°, uto nu cid ya ojasā (11°, ohaṭe)
8.40.10^d, ṣuṣṇasyāṇḍāni bhedati: 8.10.11^d,
āṇḍā ṣuṣṇasya bhedati
8.40.10°, 11° (*et al.*), jeṣat (11°, ajāiḥ) svarva-
tir apaḥ
8.43.18^b, 29^b, viçvāḥ suksitayaḥ prthak
8.47.15°, 17°, trite (17°, evā) duṣvapnyam
sarvam
8.67.1°, 10°, sumṛṭikāṇ (10°, sumṛṭikām) abhi-
ṣṭaye
8.87.2^{ab}, 4^{ab}, pibataṁ gharmaṁ madhumantam
aṣvinā barhiḥ sīdataṁ narā (4^b, sumat)

- 8.92.14°, 22°, nā tvām indrāti ricyate
8.94.3°, 9° (*et al.*), marutaḥ somapītaye
8.97.7^a, 7^d, mā na indra parā vṛṇak
8.97.8^a, 8^d, asme indra sacā sute
8.101.7^d, 10^b, prati havyāni vitaye
9.4.5^b, 6^a, tava kratvā tavotibhiḥ
9.6.2^a, 3^a, abhi tyaṁ madyaṁ (3^a, pūrvyam)
madam
9.63.10^b, 17° (*et al.*), gira (17°, indum) indrāya
matsaram
9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ saṁbhṛtaṁ
rasam
9.96.6^d, 17^d, somaḥ pavitram aty eti re-
bhan
9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva
sāno avye
9.97.42^b, 49^b, matsi (49^b, abhi) mitrāvaruṇā
pūyamānaḥ
9.100.2^d, 8^d, viçvāni dāçuso grhe
9.108.1^a, 15° (*et al.*) pavasva madhumatta-
maḥ
10.10.13^d, 14^b, pari śvajāte libujeva vṛkṣam
10.61.10^a, 11^a, makṣū kanāyāḥ sakhyam navag-
vāḥ (11^a, naviyāḥ)
10.72.2^d, 3^b, asataḥ sad ajāyata
10.86.16^b, 17^d, antarā sakhyā kapṛt
10.86.16^d, 17^b, niṣeduso vijṛmbhate
10.87.4°, 13^d, tābhīr (13^d, tayā) vidhya hr̥daye
yātudhānān
10.90.8^a, 9^a, tasmād yajñāt sarvahutaḥ
10.97.4^d, 8^d, ātmānam tava pūruṣa
10.97.19^d, 21^d, asyāi saṁ dhatta vīryam
10.119.2^b, 3^a, un mā pītā ayaṁsata
10.173.3^b, 6^a, dhruvaṁ dhruveṇa haviṣā
10.175.1^b, 4^b, devaḥ suvatu dharmaṇā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *brhad vadema vidathe suvirāḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16^d ff.). This refrain does not differ in spirit from *suvirāso vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suviryasya patayah syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayaṁ syāma patayo rayīṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayīm dhattam vasumantam çatagvinam*, 1.159.5^d ff. (q.v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayaṁ sumatāu*, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^a, 1^c-8^c, *apa naḥ çoçucad agham*; in 8.93.31^a, 31^c-33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c-4^c, *tarat sa mandī dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^{b-6b}. Both the existing hymn and the refrain-hymn are Aṇvīṇa hymns, and each of the stanzas ends with the word aṇvīṇa :

viṇveha devāu savanāva gachatam,
iṣam no voḥham aṇvīṇā
somaṁ sutam mahiṣeva gachathah,
trir vartir yātam aṇvīṇā
prajāṁ ca dhātām draviṇam ca dhattam,
ūrjam no dhattam aṇvīṇā
marutvantā jaritūr gachatho havam,
ādityāir yātam aṇvīṇā
hataṁ rakṣāṁsi sedhatam amīvāḥ,
somaṁ sunvato aṇvīṇā

The refrain-lines now follow :

- 1.19.1^{c-9}, marudbhīr agna ā gahi
1.28.1^{cd-4cd}, ulūkhalasutānām aved v indra
jalgulaḥ
1.29.1^{ode-7ode}, ā tū na indra ṇasaya goṣv
aṇveṣu ṇubhriṣu sahasreṣu tuvīmagna
1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d;
9.93.5^d, prātar makṣū dhiyāvasur jagamyāt
1.78.1^{c-5}, dyumnāir abhi pra ṇonumaḥ
1.80.1^{c-16}, arcann anu svarājyam
1.82.1^{c-5}, yojā n indra te hari
1.84.10^{c-12}, vasvīr anu svarājyam
1.94.1^{d-14}, agne sakhye mā riṣāma vayan
tara
1.94.16^{cd}; 95.11^{cd}; 96.9^{cd}; 98.3^{cd}; 100.19^{cd};
102.11^{cd}; 103.8^{cd}; 105.19^{cd}; 106.7^{cd}; 107.3^{cd};
108.13^{cd}; 109.5^{cd}; 110.9^{cd}; 111.5^{cd}; 112.25^{cd};
113.20^{cd}; 114.11^{cd}; 115.6^{cd}; 4.97.58^{cd}, tan
no mitro varuṇo māmahanātām aditiḥ sin-
dhuḥ prthivī uta dyāuḥ
1.96.1^{d-7d}, devā agniṁ dhārayan draviṇodām
1.97.1^a, 1^{c-8}, apa naḥ ṇoṇced agham
1.100.1^{d-15d}, marutvān no bhavatv indra ūti
1.101.1^{d-7a}, marutvantām sakhyāya havāmahe
1.105.1^{c-18}, vittam me asya rodasī
1.106.1^{cd-6cd}, ratham na durgād vasavaḥ sudā-
navo viṇvasmān no anhaso niṣ pipartana
1.108.1^d, 6^{d-12d}, athā somasyapibatām sutasya
1.108.7^{c-12}, atah pari vṛṣanāv ā hi yātam
1.112.1^{d-23d}, tābhīr ū sv ūtibhīr aṇvīṇā gatam
1.113.4^{d-6d}, uṣā ajigar bhuvanāni viṇvā
1.162.8^d, 9^d, 14^d, sarvā tā te api deveṣv asti
1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d;
171.6^d; 173.13^d; 174.10^d; 175.6^d; 176.6^d;
177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d;

- 183.6^d; 184.6^d; 185.11^d; 186.11^d; 189.8^d;
190.8^d, vidyāmeṣam vṛjanam jiradānum
1.185.2^{d-8d}, dyāvā rakṣatām prthivī no abhvat
1.191.10^{c-f}, 11^{c-f}, so cin nu na marāti no vayan
marāmāre asya yojanam hariṣṭhā madhu
tvā madhulā cakāra; 1.191.12^{c-f}, tāc cin
nu na maranti no vayan, &c.; 1.191.13^{de},
āre asya yojanam, &c.
2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d;
16.9^d; 17.9^d; 18.9^d; 20.9^d; 23.19^d; 24.16^d;
27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, brhad vadema vi-
dathe suvirāḥ
2.13.2^{d-4d}, yas tākrṇoḥ prathamam sāsy uk-
thyah
2.15.2^{d-9d}, somasya tā mada indraṇ cakāra
2.22.1^{d-3d}, sāinam saṇced devo devam satyam
indram satya induh
2.23.19^{cd}, 24.16^{cd}; 35.15^{cd}, viṇvam tad bhad-
ram yad avanti devā brhad vadema vidathe
suvirāḥ. Cf. under 2.1.16^d
2.25.1^{d-5d}, yaṁ-yaṁ yujam krṇute brah-
manas patih
3.55.1^{d-22d}, mahad devānām asuratvam
ekam; 10.55.4^d, mahan mahatyā asurat-
vam ekam
4.16.21^d; 17.21^d; 19.11^d; 20.11^d; 21.11^d;
22.11^d; 23.11^d; 24.11^d; 56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratum sacante varuṇasya devā
rajāni krṣṭer upamasya vavreḥ
4.48.1^{cd-4cd}, vāyav ā candreṇa rathena yāhi
sutasya pītaye
5.6.1^{c-10}, iṣam stotrḥbhya ā bhara

- 5.9.7^a; 10.7^a; 16.5^a; 17.5^a, utāidhi pr̥tsu no vṛdhe
 5.40.1^a-3^a, vṛṣṇan̄ indra vṛṣabhirvṛtrahantama
 5.42.16^{cd}; 43.15^{cd}, devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pr̥thivī durmatāu dhāt
 5.51.8^a-10^a, ā yāhy agne atrivat sute raṇa
 5.55.1^d-9^d, cūbhaṁ yātām anu rathā avṛtsata
 5.72.1^a-3^a, ni barhiṣi sadatām (3^a, sadatām) somapītaye
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- 8.35.22^{ode}-24^{ode}, ā yātām açavinā gatam̄ avas-yur vām aham̄ huve dhattam̄ ratnāni dā-çuṣe. Cf. note under this item on p. 372
 8.36.1^b-6^b-e pibā somam̄ madāya kam̄ çatakrato, yam̄ te bhāgam̄ adhārayan viçvāḥ sehānāḥ pr̥tanā uru jrayaḥ sam̄ apsuḥin marutvāṇ̄ indra satpate.
 8.37.1^{ode}, 2^{bod}-6^{bod}, indra viçvābhiṛ ūtibhiḥ mādhyam̄dinasya savanasya vṛtrahann̄ anedya pibā somasya vajrivaḥ. Cf. under 8.32.12^a
 8.38.1^a-3^a, indrāgnī tasya bodhatam̄
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 8.62.1^a-6^a, 7^d-9^d, 10^a-12^a, bhadrā indrasya rātayaḥ
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ADDITIONS AND CORRECTIONS

Under 1.1.5 the pāda, *çucayo yanti vitaye*, should be in thick type

After 1.8.7^b add: [1.8.10^b, *stōma ukthām ca çāṅsya*: 8.63.2^a, *ukthā brāhma ca çāṅsya*]

Change 1.9.6^a (in its order) to 1.9.6^c

Under 1.9.10^c in the heading of 10.96.2^d correct *Aṅgīrasa* to *Āṅgīrasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant

Under 1.10.8 the letter *ṣ* in *jeṣaḥ* was lost in the press

Under 1.12.7^b change *ādhvarām* to *adhvarām*

Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c

Under 1.25.11^c change (the second) *kṛtāni* to *kṛtāni*

After 1.29.1^b add: 1.29.1^{cd}_e–7^{cd}_e, *ā tū na indra çaṅsaya gōṣv āçveṣu çubhriṣu saḥsreṣu tuvimagha*

Before 1.31.8^d insert: [1.31.5^c, *ya āhutiṃ pāri vedā vāsaṭkṛtiṃ*: 6.1.9^c, . . . *vedā nāmobhiḥ*]

Before 1.36.3^a insert: 1.36.2^c, 6^c, *sā tvām no adya sumānā ihāvitā* (6^c, *utāparām*)

Under 1.36.12^a change (the second) *mṛja* to *mṛjā*

Under 1.37.12^a change the initial *marūto* in each stanza to *māruto*

Under 1.39.6^b (second stanza) the *ç* in *çubhrā* was lost in the press

Under 1.47.8, last line of the note, change (the second) *sīdataṃ* to *sīdatām*

Under 1.55.2^a, first stanza, change *pitāye* to *pitāye*

Under 1.58.7, heading of second stanza, read *Āilūṣa* for *Āilūṣa*

Under 1.62.2, in the note, fourth line from bottom, read follow for followed

Under 1.92.18, in the third stanza, dole the el-brackets.

Under 1.98.2, in the first stanza read *divā* for *divā*

Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read *Āilūṣa* for *Āilūṣa*

Under 1.127.2, read in the headings of the second and fourth stanzas *Prāgātha* for *Pragātha*

Under 1.128.2, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*

Under 1.130.7 read 1.51.6^b for 1.56.6^b

Under 1.131.1^f change *f* to *e*.

Under 1.132.1 read in the first stanza *nēdiṣṭhe* for *nēdhiṣṭhe*

Under 1.169.5 read *no* for *no*

Under 2.12.14 read in the first stanza *yasya* for *yāsya*

Under 2.14.1, in the heading of the second stanza, read *Āilūṣa* for *Āilūṣa*

Under 2.18.7 read in the note 7.92.5^c for 7.92.5^d

Under 2.40.1^b add 9.96.5^b after 8.36.4^a

After 2.41.20^b add the item, 2.42.1^b: 9.95.2^b, *īyarti vācam aritēva nāvam*

Under 3.1.19, in the heading of the second stanza, read *Āisīrathi* for *Āisīrathi*

Under 3.36.7, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*

On p. 201, first stanza, read *babhūthāsamo* for *babhūthāsamo*

Under 3.53.16, in the second line of that stanza, the word *sā* is broken off before *pakṣyā*

Under 4.11.5^d, in the second stanza, read *grhāpatiṃ* for *grhāpatiṃ*

Under 4.34.10^b read 7.84.4^a for 7.84.4^d, and in the same line *dhattām* for *dhattām*

- Under 4.56.2, in the third stanza, read *devéṣu* for *déveṣu*
 Under 5.3.1 the second *bhavasi* is to be changed to *bhavati*
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
 After 5.40.1^b insert the item: 5.40.1^a-3^a, *vṛṣann indra vṛṣabhir vṛtrahantama*
 Under 5.75.7^b, in the last line of the note, read *aryá* for *arya*
 Under 6.1.12, in the second stanza, read *jīradāno* for *jiradāno*
 To the note on *radhracódana* under 6.44.10 add: *pātiṃ devi rādhase codayasva* AV. 7.46.3,
 and the expression *yājamānasya coditā* RV. 1.51.8; 10.49.1: *radhrāsyā coditā* RV.
 10.24.3
 After 6.49.14^b insert the item: [6.49.5^a, *viṣa ādevīr abhy ācnavāma*: 8.96.15^a, *viṣo ādevīr*
abhy ācārantīḥ]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *ksāpāvaṃ* to *ksāpāvaṃ*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *aṣvinósasam* for *aṣvinósasam*
 Under 7.60.4^a read *mādhumanto* for the first *mādhumanta*
 Under 8.1.4 in the first stanza read *cikitvánā* for *cikitván ā*
 Under 8.1.25 last line read 8.35.22^{ode} for 8.25.22^{ode}
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*
 Under 8.6.26, in the second stanza, read *yāmaṃ* for *yāmaṃ*
 Under 8.23.30 read in that stanza *mitrāvāruṇā* for *mitrāvāruṇa*
 Under 8.26.9 read in the first heading *Viṣvamanas* for *Viṣvamanas*
 Under 8.26.11 the *r* of *aryamā* has dropped out.
 Under 8.45.21 read *puruhūtāya* for *puruhutāya*
 Under 8.50(Vāl.2).7, in the third line, read *ugrá* for *úgra*
 Under 8.51(Vāl.3).6, in the heading of the third stanza, the *t* of *to* has dropped out.
 Under 8.52(Vāl.4).6 read in the first heading *Āyu* for *Ayu*
 Under 8.84.3 read *rākṣā* for *rākṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^a
 On p. 416, l. 2, read *mṛjanti* for *mṛjanti*
 Under 9.60.3, in the second stanza, read *krāṇā* for *krāṇā*
 Under 9.61.3^a read *iṣaḥ* for *iṣaḥ*
 Under 9.64.28 read *gāvāṣiraḥ* for *gāvāṣiraḥ*
 Under 9.70.5 read twice *dhāyase* for *dhāyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sá* for *sa*; and in the heading of
 the second stanza *Çaktya* for *Çaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sóma* (1.51.3^a, *tvām*) *gotrám āṅgirobhyo*
vṛṇor āpa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *vārāṇy* for *vārāṇy*
 Under 10.45.9, in the second line read *no* for *tām*
 Under 10.68.1 read *giribhrájo* for *giribhrájó*
 Page 495, line 3, read *Āpri* for *Apri*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhavanta*
 Page 503, line 5, read *Viṣvāmītra* for *Viṣvāmītra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^a
 Page 549, line 10 ff.: the statement there is only faintly relevant

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